NEW

TESTAMENT

THE NEW TESTAMENT

A TRANSLATION

COPYRIGHT, 1938,

By REV. E. L. CLEMENTSON

Printed in the United States of America

Published 1938

This book is not published for personal profit

THE PITTSBURGH BIBLE INSTITUTE PRESS

Copyright under the Articles of the Copyright Convention of the Pan-American Republics and the United States, August 11, 1910

INTRODUCTION

We have been conscious for a long time that many passages in the New Testament needed a more accurate rendering and have endeavored to accomplish that end in this translation.

Some passages may appear crude in this translation because of our desire to avoid paraphrase and periphrase. It is sometimes difficult to express the exact words of one language in another because of idiomatic expressions.

Some passages which lack fullest authority we have enclosed in parentheses. These can easily be distinguished from the general parenthetical passages of the Testament by consulting the Authorized version.

Italics are used in some places to denote that these words do not occur in the Greek.

The overabundance of punctuation in most versions has perhaps caused us to veer a little to the other extreme. The Greek manuscripts of the New Testament times had no punctuation and therefore it is not inspired.

We have used very few notes since we are sure that God's word is plain in itself.

The author wishes to express deepest appreciation to all those who have been fellow-laborers with him in making this translation possible.

Pardon any mistakes in expression or arrangement which may have come about through lack of time; we have accomplished this work while carrying on all our regular teaching and preaching in the Pittsburgh Bible Institute besides a multiplicity of other duties.

We send this book forth in prayer trusting for God's richest blessing on His word and for His using this version to open many eyes to see His wondrousness and love and the grandeur of the Lord Jesus.

E. L. C.

Pittsburgh, Pa.

1938

THE GOSPEL ACCORDING TO

MATTHEW

THE book of the genealogy of Jesus Christ,
2 the son of David, the son of Abraham. Abraham
begat Isaac, and Isaac begat Jacob, and Jacob be-
3 gat Judah and his brethren, and Judah begat
Perez and Zerah of Tamar, and Perez begat Hez-
4 ron, and Hezron begat Ram, and Ram begat Am-
minadab, and Amminadab begat Nahshon, and
5 Nahshon begat Salmon, and Salmon begat Boaz of
Rahab, and Boaz begat Obed of Ruth, and Obed
6 begat Jesse, and Jesse begat David the king. And
7 David begat Solomon of the wife of Uriah, and
Solomon begat Rehoboam, and Rehoboam begat
8 Abijah, and Abijah begat Asa, and Asa begat
Jehoshaphat, and Jehoshaphat begat Joram, and
9 Joram begat Uzziah, and Uzziah begat Jotham,
and Jotham begat Ahaz, and Ahaz begat Heze-
10 kiah, and Hezekiah begat Manasseh, and Manas-
11 seh begat Amon, and Amon begat Josiah, and Jo-
siah begat Jechoniah and his brethren at the time
12 of the removal to Babylon, and after the removal
to Babylon Jechoniah begat Shealtiel, and Sheal-
13 tiel begat Zerubbabel, and Zerubbabel begat Abi-
ud, and Abiud begat Eliakim, and Eliakim begat
14 Azor, and Azor begat Sadoc, and Sadoc begat
15 Achim, and Achim begat Eliud, and Eliud begat
Eleazar, and Eleazar begat Matthan, and Matthan
16 begat Jacob, and Jacob begat Joseph the husband
of Mary, of her was born Jesus who is called

17 Christ. All the generations therefore from A-
braham unto David are fourteen generations, and
from David unto the removal to Babylon fourteen
generations, and from the removal to Babylon un-
to Christ fourteen generations.

18 Now the truth concerning the begetting of
Jesus Christ was thus: His mother Mary being
betrothed to Joseph, before they were married,
19 was found with child of the Holy Spirit. And
Joseph her husband being a righteous man and
desiring not to disgrace her publicly was taking
counsel to release her privately from the betroth-
20 al. But while he was thinking on these things,
behold an angel of the Lord appeared unto him in
a dream saying, Joseph, thou son of David, be not
afraid to take unto thee Mary thy wife, for that
which hath been begotten in her is of the Holy
21 Spirit. And she shall bring forth a son, and thou
shalt call His name JESUS for He Himself shall
22 save His people from their sins. And all this has
come to pass that it might be fulfilled which was
spoken by the Lord through the prophet saying,
23 Behold, the virgin shall be with child and shall
bring forth a son, and they shall call His name
Emmanuel, which is being interpreted, God with
24 us. And Joseph arose from his sleep and did as
the angel of the Lord commanded him, and took
25 unto him his wife, and was not knowing her till
she brought forth a son, and he called His name
JESUS.

CHAPTER 2

AND when Jesus was born in Bethlehem of
Judaea in the days of Herod the king, behold wise
2 men from the east came to Jerusalem saying,
Where is He who was born King of the Jews?
for we saw His star in the east, and came to
3 worship Him. And Herod the king having heard
4 it was troubled and all Jerusalem with him. And
gathering together all the chief priests and
scribes of the people he was inquiring of them
5 where the Christ is born. And they said unto
him, In Bethlehem of Judaea, for thus it has been
6 written through the prophet, And thou Bethlehem
in the land of Judah art in no wise least among
the governors of Judah, for out of thee shall come
forth a governor who shall shepherd My people
7 Israel. Then Herod privately calling the
wise men diligently inquired of them the time
8 of the appearing star, and sending them to Beth-
lehem said, Having departed search out diligently
concerning the young child, and when ye have
found Him bring me word, that I also having come
9 may worship Him. And they having heard the
king departed, and behold the star which they saw
in the east went before them till it came and stood
10 over where the young child was. And having be-
held the star they rejoiced with exceeding great
11 joy. And coming into the house they saw the
young child with Mary His mother, and falling
down they worshipped Him, and opening their

treasures they offered unto Him gifts, gold and
12 frankincense and myrrh. And being warned in
a dream not to return to Herod they departed in-
13 to their own country another way. And as they
were departing, behold an angel of the Lord
appeareth to Joseph in a dream saying, Arising
take the young child and His mother and flee into
Egypt and be thou there until I tell thee, for
Herod is about to seek the young child to destroy
14 Him. And arising he took the young child and
15 His mother by night and departed into Egypt, and
was there until the death of Herod, that it might
be fulfilled which was spoken by the Lord through
the prophet saying, Out of Egypt I called My Son.
16 Then Herod seeing that he was mocked of the wise
men was furious, and sending he slew all the
male children that were in Bethlehem and in all
the borders thereof from two years old and under
according to the time which he diligently in-
17 quired of the wise men. Then was fulfilled that
which was spoken through Jeremiah the prophet
18 saying, A voice was heard in Ramah, weeping and
great mourning, Rachel weeping for her children,
and was not willing to be comforted because they
are not.

19 But when Herod was dead, behold an angel of
the Lord appeareth in a dream to Joseph in Egypt
20 saying, Arising take the young child and His
mother and go into the land of Israel, for they who
are seeking the young child's [1]life have died.

[1] life is psuche in Greek and means soul.

21 And arising he took the young child and His
22 mother, and came into the land of Israel. But
hearing that Archelaus is reigning over Judaea instead of his father Herod he was afraid to go thither, and having been warned in a dream, he
23 withdrew into the parts of Galilee, and having come he dwelt in a city called Nazareth: that it might be fulfilled which was spoken through the prophets, He shall be called a Nazarene.

CHAPTER 3

AND in those days cometh John the Baptist
2 preaching in the wilderness of Judaea saying, Repent ye, for the kingdom of the heavens is at
3 hand. For this is that which was spoken through Isaiah the prophet saying, The voice of one crying in the wilderness, make ready the way of the
4 Lord, make His paths straight. And John himself was having his raiment of camel's hair and a leathern girdle about his loins, and his food was
5 locusts and wild honey. Then were going out unto him inhabitants of Jerusalem and all Judaea
6 and all the region round about Jordan, and they were being baptized of him in the river Jordan,
7 confessing their sins. But seeing many of the Pharisees and Sadducees coming to his baptism he said unto them, Ye offspring of vipers, who warned you to flee from the coming wrath?
8 Bring forth therefore fruit worthy of repentance:
9 and think not to say within yourselves, We have

Abraham to our father, for I say unto you that
God is able out of these stones to raise up children
10 unto Abraham. And even now the axe at the
root of the trees is lying, every tree therefore that
bringeth not forth good fruit is hewn down and
11 cast into the fire. I indeed am baptizing you
with water unto repentance but He who cometh
after me is mightier than I, whose shoes I am not
worthy to bear, He Himself shall baptize you
12 with the Holy Spirit and fire: whose fan is in His
hand, and He will thoroughly cleanse His thresh-
ing floor, and He will gather His wheat into the
garner, but the chaff He will burn up with un-
quenchable fire.

13 Then cometh Jesus from Galilee to the Jordan
14 unto John to be baptized by him. But John was
endeavoring to hinder Him saying, I have need to
be baptized of Thee, and comest Thou to me?
15 But Jesus answering said unto him, Permit it to
be so now, for thus it becometh us to fulfill all
16 righteousness. Then he permitted Him. And
Jesus having been baptized went up straightway
from the water, and lo the heavens were opened,
and he saw the Spirit of God descending as a dove
17 coming upon Him, and lo a voice out of the heav-
ens saying, This is My Son, the dearly Beloved, in
whom I delight.

CHAPTER 4

THEN was Jesus led up of the Spirit into the
2 wilderness to be tempted by the devil. And hav-
ing fasted forty days and forty nights He after-
3 ward hungered. And the tempter having come
said unto Him, If Thou art the Son of God speak
4 that these stones may become loaves. But He
answering said, It has been written, Man shall not
live by bread alone but by every word proceeding
5 through the mouth of God. Then the devil taketh
Him into the holy city, and he set Him on the pin-
6 nacle of the temple and saith unto Him, If Thou
art the Son of God, cast Thyself down, for it has
been written, He shall give His angels charge con-
cerning Thee; and on hands they shall bear Thee
up lest at any time Thou dash Thy foot against a
7 stone. Jesus said unto him, Again it has been
written, Thou shalt not tempt the Lord thy God.
8 Again the devil taketh Him unto an exceeding
high mountain, and showeth Him all the kingdoms
9 of the world and the glory of them, and he said
unto Him, All these things will I give Thee if fall-
10 ing down Thou mayest worship me. Then saith
Jesus unto him, Get thee hence Satan, for it has
been written, Thou shalt worship the Lord thy
God and unto Him only shalt thou render divine
11 service. Then the devil leaveth Him, and behold
angels came and were ministering unto Him.
12 And having heard that John was delivered
13 up He withdrew into Galilee, and leaving Naza-

reth, coming He dwelt in Capernaum which is by
the sea in the borders of Zebulun and Naphtali:
14 that it might be fulfilled which was spoken
15 through Isaiah the prophet saying, The land of
Zebulun and the land of Naphtali, the way of the
16 sea beyond Jordan, Galilee of the nations; the
people who sit in darkness saw a great light, and
to them who sit in the region and shadow of death
to them did light spring up.

17 From that time began Jesus to preach and to
say, Repent ye, for the kingdom of the heavens is
at hand.

18 And walking by the sea of Galilee He saw
two brethren, Simon who is called Peter and An-
drew his brother casting a net into the sea, for
19 they were fishers. And He saith unto them,
Come ye after Me and I will make you fishers of
20 men. And they straightway leaving the nets
21 followed Him. And going on from thence He
saw other two brethren, James the son of Zebedee
and John his brother in the boat with Zebedee
their father mending their nets, and He called
22 them. And they straightway leaving the boat
and their father followed Him.

23 And Jesus was going about in all Galilee,
teaching in their synagogues and preaching the
gospel of the kingdom and healing all manner of
disease and all manner of sickness among the
24 people. And the report of Him went forth into
all Syria, and they brought unto Him all that were

sick distressed with divers diseases and torments, demoniacs and lunatics and paralyzed, and He
25 healed them. And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and beyond the Jordan.

CHAPTER 5

AND seeing the multitudes He went up into the mountain, and when He had sat down His
2 disciples came unto Him: and opening His mouth He was teaching them saying,
3 Blessed are the poor in spirit for theirs is the kingdom of the heavens.
4 Blessed are they who mourn for they shall be comforted.
5 Blessed are the meek for they shall inherit the earth.
6 Blessed are they who hunger and thirst after righteousness for they shall be filled.
7 Blessed are the merciful for they shall obtain mercy.
8 Blessed are the pure in heart for they shall see God.
9 Blessed are the peacemakers for they shall be called sons of God.
10 Blessed are they who have been persecuted for righteousness' sake for theirs is the kingdom
11 of the heavens. Blessed are ye when men may reproach you and persecute you and say all evil
12 against you falsifying, for My sake. Rejoice

and be exceeding glad for great is your reward in the heavens, for so persecuted they the prophets who were before you.

13 Ye are the salt of the earth, but if the salt may become tasteless wherewith shall it be salted? it is thenceforth good for nothing except being cast out to be trodden under foot of men.

14 Ye are the light of the world. It is impossible for a city to be hid lying upon the top of a moun-

15 tain. Neither do they light a lamp and put it under the bushel but on the stand, and it giveth

16 light unto all who are in the house. Even so let your light shine before men that they may see your good works and glorify your Father who is in the heavens.

17 Think not that I came to destroy the law or the prophets, I came not to destroy but to fulfil.

18 For verily I say unto you, Till heaven and earth pass away one jot or one tittle may in no wise pass away from the law till all be accomplished.

19 Whosoever therefore may break one of these least commandments and may teach men so shall be called least in the kingdom of the heavens, but whosoever may do and teach them shall be called

20 great in the kingdom of the heavens. For I say unto you, that except your righteousness may exceed that of the scribes and Pharisees, ye may in no wise enter into the kingdom of the heavens.

21 Ye heard that it was said to them of old time, Thou shalt not commit murder, and whosoever

may commit murder shall be in danger of the
22 judgment; but I say unto you that very one who
is angry with his brother shall be in danger of the
judgment, and whosoever may say to his brother,
Worthless fellow, shall be in danger of the high
council, and whosoever may say, Impious rebel
23 shall be in danger of the Gehenna of fire. If
therefore thou mayest be offering thy gift at the
altar and there mayest remember that thy broth-
24 er hath aught against thee, leave there thy gift
before the altar and go thy way, first be recon-
ciled to thy brother and then coming offer thy
25 gift. Be agreeing with thine adversary quickly
while thou art with him in the way, lest perchance
the adversary may deliver thee to the judge and
the judge to the officer and thou shalt be cast into
26 prison. Verily I say unto thee, In nowise mayest
thou come out from thence till thou mayest pay
the last farthing.

27 Ye heard that it was said, Thou shalt not
28 commit adultery; but I say unto you that every
one that looketh on a woman to lust after her hath
committed adultery with her already in his heart.
29 And if thy right eye is causing thee to stumble,
pluck it out and cast it from thee, for it is profita-
ble for thee that one of thy members should perish
and not thy whole body be cast into Gehenna.
30 And if thy right hand is causing thee to stumble,
cut it off and cast it from thee, for it is profitable
for thee that one of thy members should perish

31 and not thy whole body go into Gehenna. It was
said also, Whosoever may divorce his wife let him
32 give her a writing of divorcement; but I say unto
you that every one who putteth away his wife ex-
cept for unfaithfulness causeth her to be made
an adulteress, and whosoever shall marry one hav-
ing been divorced committeth adultery.
33 Again, ye heard that it was said to them of
old time, Thou shalt not swear falsely but shalt
34 perform unto the Lord thine oaths; but I say unto
you, Not to swear at all, neither by the heaven
35 for it is the throne of God, nor by the earth for it
is the footstool of His feet, nor by Jerusalem for
36 it is the city of the great King, nor by thine own
head mayest thou swear because thou art not
37 able to make one hair white or black. But let
your speech be, Yea yea, Nay nay, and whatso-
ever is more than these is of evil.
38 Ye heard that it was said, An eye for an eye
39 and a tooth for a tooth; but I say unto you, To re-
sist not evil, but whosoever is smiting thee on thy
40 right cheek turn to him the other also. And he
who willeth thee to be judged and take away thy
41 coat, let him have thy cloke also. And whoso-
ever shall compel thee to go one mile, go with him
42 twain. Give to him who is asking thee and from
him who willeth from thee to borrow turn not
thou away.
43 Ye heard that it was said, Thou shalt love
44 thy neighbor and hate thine enemy; but I say unto

you, Be loving your enemies and praying for them
45 who are persecuting you, that ye may be sons of
your Father who is in the heavens, for He maketh
His sun to rise on the evil and the good and send-
46 eth rain on the just and the unjust. For if ye
may love those who love you what reward have
ye? are not even the tax-collectors doing the
47 same? And if ye salute your brethren only what
more than ordinary are ye doing? are not also
48 the nations doing the same? Ye therefore shall
be perfect as your heavenly Father is perfect.

CHAPTER 6

TAKE heed not to do your righteousness before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens.
2 When therefore thou mayest do alms sound
not a trumpet before thee as the hypocrites do in
the synagogues and in the streets that they may
be glorified by men. Verily I say unto you, They
3 are receiving their reward. But when thou art
doing alms let not thy left hand know what thy
4 right hand is doing, that thine alms may be in
secret, and thy Father who seeth in secret will
recompense thee.
5 And whensoever ye may be praying ye shall
not be as the hypocrites, because they are loving
to pray standing in the synagogues and in the
corners of the wide streets in order that they
might be manifest to men. Verily I say unto

6 you, They are receiving their reward. But thou
when thou wouldest pray enter into thine inner
chamber, and having shut thy door pray to thy
Father who is in secret, and thy Father who seeth
7 in secret shall recompense thee. And while pray-
ing use not vain repetitions as the nations do, for
they are thinking that for their much speaking
8 they shall be heard. Be not therefore like unto
them, for your Father knoweth what things ye
9 are having need of before ye ask Him. After
this manner therefore be ye praying: Our Father
who art in the heavens, Hallowed be Thy name.
10 Thy kingdom come, Thy will be done, as in heaven
11 so on earth. Give us this day our daily bread.
12 And forgive us our debts as we also have forgiven
13 our debtors. And permit us not to be led into
14 temptation but deliver us from evil. For if ye
may forgive men their trespasses your heavenly
15 Father will also forgive you. But if ye may not
forgive men their trespasses neither will your
Father forgive your trespasses.

16 And when ye may be fasting, be not as the
hypocrites of a sad countenance, for they disfigure
their faces that they may be seen of men fasting.
Verily I say unto you they are receiving their re-
17 ward. But when thou art fasting, anoint thy
18 head and wash thy face, that thou mayest not be
seen of men fasting, but of thy Father who is in
secret; and thy Father who seeth in secret shall
recompense thee.

19 Be not storing up for yourselves treasures
upon the earth, where moth and rust doth dis-
figure and where thieves dig through and steal:
20 but be storing up for yourselves treasures in
heaven, where neither moth nor rust doth dis-
figure and where thieves do not dig through nor
21 steal, for where thy treasure is there will thy
22 heart be also. The lamp of the body is the eye,
if therefore thine eye be single thy whole body
23 shall be full of light. But if thine eye be evil thy
whole body shall be full of darkness. If there-
fore the light that is in thee be darkness, how
24 great is the darkness! No man is able to do
bondservice to two masters, for either he will
hate the one and love the other, or else he will
hold to one and despise the other. Ye are not
able to do bondservice to God and to mammon.
25 Therefore I say unto you, Be not anxious for your
life what ye may eat or what ye may drink, nor
yet for your body with what ye may be clothed.
Is not the life greater than the food and the body
26 than the raiment? Observe diligently the birds
of the heaven, that they are not sowing neither
reaping nor gathering into barns, and your heav-
enly Father feedeth them. Are not ye of much
27 greater value than they? And which of you be-
ing anxious is able to prolong his life one cubit?
28 And why are ye anxious concerning clothing?
Consider well the lilies of the field how they are
growing, they are not toiling neither are they

29 spinning, yet I say unto you that not even Solomon
in all his glory was arrayed like one of these.
30 But if God is so clothing the grass of the field
which today is and tomorrow is cast into the
oven, shall He not much more clothe you, O ye of
31 little faith? Be not therefore anxious saying,
What may we eat? or, What may we drink? or,
32 Wherewithal may we be clothed? for all these
things the nations are seeking, for your heavenly
Father knoweth that ye are needing all these
33 things. But be ye seeking first His kingdom and
His righteousness, and all these things shall be
34 added unto you. Be not therefore over-anxious
for the morrow, for the morrow will be over-anx-
ious for itself. Sufficient for the day is the evil
thereof.

CHAPTER 7

BE ye not judging, that ye may not be
2 judged. For with what judgment ye are judging
ye shall be judged, and with what measure ye are
3 measuring it shall be measured unto you. And
why art thou beholding the mote that is in thy
brother's eye but art not considering the beam
4 that is in thine own eye? or how wilt thou say to
thy brother, Let me cast the mote out of thine
5 eye, and lo the beam is in thine own eye? Hypo-
crite! cast first the beam out of thine own eye and
then shalt thou see clearly to cast the mote out of
thy brother's eye.

6 Give not that which is holy unto the dogs
neither cast your pearls before the swine, lest the
swine trample the pearls under their feet and the
dogs having turned might rend you.
7 Ask and it shall be given you, seek and ye
shall find, knock and it shall be opened unto you:
8 for every one who asketh receiveth, and he who
seeketh findeth, and to him who knocketh it shall
9 be opened. Or what man is there of you, who if
his son shall ask him for a loaf will give him a
10 stone, or if he shall ask also for a fish will give
11 him a serpent? If ye then being evil know how to
give good gifts unto your children, how much
more shall your Father who is in the heavens
12 give good things to them who ask Him? All
things therefore whatsoever ye would that men
should do unto you, even so do ye also unto them
for this is the law and the prophets.
13 Enter ye in through the narrow gate, for
wide is the gate and broad is the way that leadeth
to destruction and many there are who enter
14 through it. Because narrow is the gate and con-
tracted the way that leadeth unto life and few are
they who find it.
15 Beware of false prophets, because they are
coming to you in sheep's clothing but inwardly
16 are ravening wolves. By their fruits ye shall
know them thoroughly. Are they gathering
17 grapes of thorns or figs of thistles? Even so
every good tree is producing good fruit, but the

18 worthless tree is producing evil fruit. A good
tree is not able to bear evil fruit neither is a
19 worthless tree able to produce good fruit. Every
tree not producing good fruit is hewn down and
20 cast into the fire, therefore by their fruits ye shall
21 know them thoroughly. Not every one that saith
unto Me, Lord, Lord, shall enter into the kingdom
of the heavens, but he who doeth the will of My
22 Father who is in the heavens. Many will say
to Me in that day, Lord, Lord, did we not prophesy
in Thy name, and in Thy name cast out demons,
23 and in Thy name do many mighty works? And
then will I confess unto them, I never knew you,
24 depart from Me ye who work lawlessness. Every
one therefore who is hearing these words of Mine
and is doing them shall be likened unto a wise man
25 who built his house upon the rock, and the rain
descended and the floods came and the winds blew
and beat upon that house, and it fell not for it had
26 been founded upon the rock. And every one who
heareth these words of Mine and doeth them not
shall be likened unto a foolish man who built his
27 house upon the sand, and the rain descended and
the floods came and the winds blew and dashed
upon that house, and it fell and great was the fall
thereof.

28 And it came to pass when Jesus ended these
words the multitudes were astonished at His
29 teaching, for He was teaching them as having
authority and not as their scribes.

CHAPTER 8

AND when He came down from the mountain
2 great multitudes followed Him. And behold
a leper coming worshipped Him saying, Lord, if
Thou mayest will Thou art able to cleanse me.
3 And stretching forth His hand He touched him
saying, I will, be thou cleansed. And immediate-
4 ly his leprosy was cleansed. And Jesus saith un-
to him, Take heed thou tell no man, but go thy
way shew thyself to the priest, and offer the gift
that Moses commanded for a testimony unto
them.
5 And when He entered into Capernaum there
6 came unto Him a centurion beseeching Him and
saying, Lord, my boy hath been laid in the house
7 a paralytic grievously tormented. And He saith
8 unto him, Coming I will heal him. And the cen-
turion answering said, Lord, I am not worthy
that Thou shouldest come under my roof, but only
9 say a word and my boy shall be healed. For I
also am a man under authority having under my-
self soldiers; and I say to this one, Go, and he
goeth, and to another, Come, and he cometh, and
10 to my servant, Do this, and he doeth it. And
Jesus having heard, marvelled, and said to those
who followed, Verily I say unto you, With no one
11 in Israel did I find such great faith. And I say
unto you, Many shall come from the east and the
west and shall sit down with Abraham and Isaac
12 and Jacob in the kingdom of the heavens, but the

sons of the kingdom shall be cast forth into the outer darkness, there shall be the weeping and the
13 gnashing of teeth. And Jesus said unto the centurion, Go thy way, as thou didst believe let it become to thee. And the boy was healed in that hour.
14 And Jesus coming into the house of Peter saw his wife's mother lying sick of a fever.
15 And He touched her hand and the fever left her, and she arose and was ministering unto Him.
16 And when even was come they brought unto Him many possessed with demons, and He cast out the spirits with a word and healed all who were sick,
17 that it might be fulfilled which was spoken through Isaiah the prophet saying, Himself took our infirmities and bare our diseases.
18 And when Jesus saw great multitudes about Him He gave commandment to depart unto the
19 other side. And one scribe coming said unto Him, Teacher, I will follow Thee whithersoever Thou
20 goest. And Jesus saith unto him, The foxes have holes and the birds of the heaven nests but the Son of man hath not where He may lay His head.
21 And another of the disciples said unto Him, Lord,
22 suffer me first to go and bury my father, but Jesus saith unto him, Follow Me and leave the dead to bury their own dead.
23 And when He entered into a boat, His disci-
24 ples followed Him. And behold there arose a great tempest in the sea insomuch that the boat

was being covered with the waves, but He was
25 sleeping. And coming unto Him they aroused
26 Him saying, Save, Lord, we are perishing. And
He saith unto them, Why are ye fearful, O ye of
little faith? Then having arisen He rebuked the
winds and the sea and there was a great calm.
27 And the men marvelled saying, What manner of
man is this that even the winds and the sea are
obeying Him?
28 And when He came to the other side into the
country of the Gadarenes there met Him two pos-
sessed with demons coming forth out of the
tombs, exceeding fierce so that no man was able to
29 pass over by that way. And behold they cried
out saying, What have we to do with Thee, Thou
Son of God? didst Thou come hither to torment
30 us before the time? And there was afar off from
31 them a herd of many swine feeding. And the
demons were calling on Him saying, If Thou dost
32 cast us out send us into the herd of swine. And
He said unto them, Go. And having come out
they went into the swine, and behold the whole
herd rushed down the steep into the sea and died
33 in the waters. And those feeding fled and going
away into the city declared everything, and the
matter of those who were possessed with demons.
34 And behold all the city came out to meet Jesus,
and seeing Him they besought that He might de-
part from their borders.

CHAPTER 9

AND entering into a boat He crossed over
2 and came into His own city. And behold they
were bringing to Him a paralytic laid on a bed,
and Jesus having seen their faith said unto the
paralytic, Child, be of good cheer, thy sins have
3 been forgiven. And behold certain of the scribes
said within themselves, This one is blaspheming.
4 And Jesus knowing their thoughts said, Where-
5 fore think ye evil in your hearts? For which
is easier: to say, Thy sins have been forgiven, or,
6 to say, Arise and walk? But that ye may know
that the Son of man hath authority on earth to
forgive sins (then saith He to the paralytic), A-
rise and take up thy bed and go unto thy house.
7 And arising he departed to his house. And
8 the multitudes seeing it were afraid and glorified
God who gave such authority unto men.

9 And Jesus passing by thence saw a man called
Matthew sitting at the tax-office, and He saith
unto him, be following Me. And arising he fol-
lowed Him.

10 And it came to pass as He was reclining in
the house, behold many tax-collectors and sinners
also coming were reclining with Jesus and His
11 disciples. And the Pharisees seeing were saying
unto His disciples, Why is your Teacher eating
12 with the tax-collectors and sinners? But He
hearing said, They who are whole have no need of
13 a physician, but they who are sick. But going
learn what this meaneth, I desire mercy and not

sacrifice, for I came not to call the righteous but sinners.

14 Then were coming to Him the disciples of John saying, Why are we and the Pharisees fast-
15 ing but Thy disciples are not fasting? And Jesus said unto them, Are the sons of the bride-chamber able to mourn as long as the bridegroom is with them? but the days will come when the bridegroom may be taken away from them and
16 then will they fast. And no man putteth a piece of unshrunk cloth upon an old garment, for the shrinking of it teareth away from the garment
17 and a worse rent is made. Neither do they put new wine into old wine-skins, else the skins burst and the wine is spilled and the skins are destroyed, but they put new wine into fresh wine-skins and both are preserved together.

18 While He was speaking these things unto them, behold a ruler having come was worshipping Him saying, My daughter just now died, but coming lay Thy hand upon her and she shall live.
19 And Jesus arising, He and His disciples were fol-
20 lowing him. And behold a woman having an issue of blood twelve years having come behind
21 Him touched the border of His garment, for she kept saying within herself, If I only touch His
22 garment I shall be made well. But Jesus turning and seeing her said, Daughter, be of good cheer thy faith hath made thee well. And the woman
23 was made well from that hour. And Jesus com-

ing into the ruler's house and seeing the flute-
24 players and the crowd making a tumult was saying, Withdraw, for the damsel did not die but is
25 sleeping. And they derided Him. But when the crowd was put forth, having entered in He took her by the hand and the damsel was raised up.
26 And this report went forth into all that land.
27 And as Jesus passed by from thence two blind men followed Him crying out and saying,
28 Have mercy on us, Thou son of David. And coming into the house the blind men came to Him, and Jesus saith unto them, Believe ye that I am able to do this? They say unto Him, Yea Lord.
29 Then touched He their eyes saying, According to
30 your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them
31 saying, See that no man know it. But they went forth and spread abroad His fame in all that land.
32 And as they were going forth, behold they brought to Him a dumb man possessed with a
33 demon. And when the demon was cast out the dumb man spake, and the multitudes marvelled
34 saying, It was never so seen in Israel. But the Pharisees were saying, By the prince of the demons casteth He out demons.
35 And Jesus was going around all the cities and the villages teaching in their synagogues and preaching the gospel of the kingdom and healing
36 every disease and every malady. But having seen the multitudes He was moved with compas-

sion for them, because they were distressed and
37 cast down as sheep not having a shepherd. Then
saith He unto His disciples, The harvest truly is
38 plenteous but the labourers are few. Pray ye
therefore the Lord of the harvest that He may
thrust forth labourers into His harvest.

CHAPTER 10

AND calling unto Him His twelve disciples He gave them authority over unclean spirits to cast them out and to heal every disease and every malady.

2 Now the names of the twelve apostles are these: The first Simon who is called Peter, and Andrew his brother, and James the son of Zebe-
3 dee and John his brother, Philip and Bartholomew, Thomas and Matthew the tax-collector, James the son of Alphaeus and Thaddaeus,
4 Simon the Cananaean and Judas Iscariot who also
5 betrayed Him. These twelve Jesus sent forth and charged them saying, Go not into any way of the Gentiles and enter not into any city of the
6 Samaritans, but go rather to the lost sheep of the
7 house of Israel. And going preach saying,
8 The kingdom of the heavens is at hand. Heal the sick raise the dead cleanse the lepers cast out de-
9 mons, freely ye received freely give. Provide no
10 gold nor silver nor brass in your girdles, no bag for your journey neither two coats nor sandals nor staff, for the labourer is worthy of his food.

11 And into whatsoever city or village ye may enter
search out who in it is worthy and there abide till
12 ye may go forth. And entering into the house
13 salute it. And if indeed the house be worthy let
your peace come upon it, but if it be not worthy
14 let your peace return to you. And whosoever
may not receive you nor hear your words, going
forth out of that house or that city shake off the
15 dust of your feet. Verily I say unto you, It shall
be more endurable for the land of Sodom and
Gomorrah in the day of judgment than for that
city.

16 Behold I send you forth as sheep in the midst
of wolves, be ye therefore wise as the serpents
17 and simple as doves. But beware of men, for
they will deliver you up to councils and in their
18 synagogues they will scourge you; yea, and before
governors and kings shall ye be brought for My
sake for a testimony to them and to the nations.
19 But whenever they may deliver you up be not anx-
ious how or what ye may speak, for it shall be
20 given you in that hour what ye may speak. For
it is not ye that speak but the Spirit of your Fa-
21 ther who speaketh in you. And brother shall de-
liver up brother to death and father child, and
children shall rise up against parents and put
22 them to death. And ye shall be hated of all be-
cause of My name, but he who endureth to the
23 end the same shall be saved. But whenever
they may persecute you in this city flee into the

other, for verily I say unto you, In no wise shall
ye finish the cities of Israel till the Son of man
24 may come. A disciple is not above the teacher
25 nor a bondservant above his lord. Sufficient for
the disciple that he may be as his teacher, and
the bondservant as his lord. If they called the
Master of the house Beelzebub, how much more
26 those of His household! Fear them not there-
fore, for there is nothing covered that shall not
be revealed, and hid that shall not be known.
27 What I tell you in the darkness speak ye in the
light, and what ye hear in the ear proclaim upon
28 the housetops. And be not afraid of them who
kill the body but are not able to kill the soul, but
rather fear Him who is able to destroy both soul
29 and body in Gehenna. Are not two sparrows
sold for a cent? and not one of them shall fall on
30 the ground without your Father; but even the
31 hairs of your head are all numbered. Fear not
therefore, ye are of more value than many spar-
32 rows. Every one therefore who shall confess Me
before men, him will I also confess before My Fa-
33 ther who is in the heavens. But whosoever may
deny Me before men, him will I also deny before
My Father who is in the heavens.

34 Think not that I came to send peace on the
35 earth, I came not to send peace but a sword. For
I came to set a man at variance against his father
and the daughter against her mother and the
36 daughter-in-law against her mother-in-law, and a

37 man's foes are they of his own household. He
who loveth father or mother more than Me is not
worthy of Me, and he who loveth son or daughter
38 more than Me is not worthy of Me. And he who
is not taking his cross and following after Me is
39 not worthy of Me. He who findeth his life shall
lose it and he who loseth his life for My sake shall
find it.

40 He who receiveth you is receiving Me and he
who receiveth Me is receiving Him who sent Me.
41 He who receiveth a prophet in the name of a
prophet shall receive a prophet's reward, and he
who receiveth a righteous man in the name of a
righteous man shall receive a righteous man's
42 reward. And whosoever may give to drink unto
one of these little ones a cup of cold water only,
in the name of a disciple, verily I say unto you,
he shall in no wise lose his reward.

CHAPTER 11

AND it came to pass when Jesus finished instructing His twelve disciples, He departed thence to teach and preach in their cities.

2 And John having heard in the prison the
works of the Christ, having sent by his disciples
3 said unto Him, Art Thou He who cometh, or are
4 we expecting a different one? And Jesus answering said unto them, Going your way declare
unto John the things which ye are hearing and
5 seeing: the blind are receiving their sight and the

lame are walking, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up and the poor are having the gospel
6 preached to them. And blessed is he whosoever may not be offended in Me.
7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed
8 shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they
9 that wear soft raiment are in king's houses. But why went ye out? to see a prophet? Yea, I say
10 unto you, and much more than a prophet. This is He of whom it hath been written, Behold, I am sending My messenger before Thy face who shall
11 prepare Thy way before Thee. Verily I say unto you, Among those born of women there hath not been raised up a greater than John the Baptist, yet he who is lesser in the kingdom of the
12 heavens is greater than he. And from the days of John the Baptist until now the kingdom of the heavens is suffering violence and men of violence
13 are taking it. For all the prophets and the law
14 prophesied until John. And if ye are willing to receive it, he himself is Elijah who is about to
15 come. He who hath ears let him hear.
16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces,
17 who calling unto their fellows say, We piped unto you and ye did not dance, we wailed and ye did

18 not mourn. For John came neither eating nor
19 drinking and they say, He hath a demon. The
Son of man came eating and drinking and they
say, Behold a gluttonous man and a wine drinker,
a friend of tax-collectors and sinners! And wis-
dom was justified by her works.
20 Then began He to upbraid the cities wherein
most of His mighty works were done because
21 they repented not. Woe unto thee Chorazin!
woe unto thee Bethsaida! for if the mighty works
had been done in Tyre and Sidon which have been
done in you, they would have repented long ago
22 in sackcloth and ashes. Wherefore I say unto
you, It shall be more endurable for Tyre and Sidon
23 in a day of judgment than for you. And thou
Capernaum, shalt thou be exalted unto heaven?
thou shalt go down unto Hades; for if the mighty
works had been done in Sodom which have been
done in thee, it would have remained until this
24 day. Wherefore I say unto you that it shall be
more endurable for the land of Sodom in a day of
judgment than for thee.
25 At that season Jesus answering said, I
confess to Thee, O Father, Lord of heaven and
earth that Thou didst hide these things from the
wise and understanding and didst reveal them un-
26 to babes: yea Father, for so it was well-pleasing
27 in Thy sight. All things were delivered unto Me
by My Father, and no one fully knoweth the Son
save the Father; neither doth any fully know the

Father save the Son and he to whomsoever the Son may wish to reveal Him.

28 Come unto Me all ye who are weary and bur-
29 dened, and I will rest you. Take My yoke upon you and learn of Me, for I am meek and lowly in
30 heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light.

CHAPTER 12

AT that season Jesus went on the sabbath day through the fields of grain, and His disciples were hungry and began to pluck ears of grain and
2 to eat. But the Pharisees seeing it said unto Him, Behold Thy disciples are doing that which
3 it is not lawful to do upon the sabbath. But He said unto them, Did ye not read what David did when he hungered and they who were with him,
4 how he entered into the house of God and did eat the shewbread, which it was not lawful for him to eat neither for them who were with him but
5 only for the priests? Or did ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath and are guiltless?
6 But I say unto you that One greater than the tem-
7 ple is here. But if ye had known what this meaneth, I desire mercy and not sacrifice, ye
8 would not have condemned the guiltless, for the Son of man is Lord of the sabbath.

9 And departing thence He went into their
10 synagogue, and behold a man having a withered

hand. And they asked Him saying, Is it lawful
to heal on the sabbath day? that they might ac-
11 cuse Him. And He said unto them, What man
shall there be of you who shall have one sheep,
and if this may fall into a pit on the sabbath day
12 will he not lay hold on it and lift it out? How
much then is a man of more value than a sheep!
Wherefore it is lawful to do good on the sabbath
13 day. Then saith He to the man, Stretch forth
thy hand. And he stretched it forth, and it was
restored whole as the other.

14 But the Pharisees going forth took counsel
15 against Him how they might destroy Him. And
Jesus perceiving withdrew from thence, and many
16 followed Him and He healed them all, and charged
them that they should not make Him manifest;
17 that it might be fulfilled which was spoken
18 through Isaiah the prophet saying, Behold My
servant whom I chose, My beloved in whom My
soul was well pleased; I will put My Spirit upon
Him and He shall declare judgment to the Gen-
19 tiles. He shall not strive nor cry aloud neither
20 shall any one hear His voice in the streets. A
bruised reed shall He not break and smoking flax
shall He not quench, till He send forth judgment
21 unto victory. And in His name shall the nations
hope.

22 Then was brought unto Him one possessed
with a demon blind and dumb, and He healed him
insomuch that the dumb man spake and saw.

23 And all the multitudes were amazed and said, Is
24 not this the son of David? But the Pharisees
hearing said, This one doth not cast out demons
25 but by Beelzebub the prince of the demons. And
knowing their thoughts He said unto them, Every
kingdom divided against itself is brought to des-
olation, and every city or house divided against
26 itself shall not stand: and if Satan casteth out
Satan he is divided against himself, how then
27 shall his kingdom stand? And if I by Beelzebub
cast out demons, by whom do your sons cast them
28 out? therefore shall they be your judges. But
if I by the Spirit of God cast out demons, then is
29 the kingdom of God come unto you. Or how can
one enter into the house of the strong man and
seize his goods except he may first bind the strong
30 man? and then he will plunder his house. He
who is not with Me is against Me and he who
31 gathereth not with Me scattereth. Therefore I
say unto you, Every sin and blasphemy shall be
forgiven unto men, but the blasphemy against
32 the Spirit shall not be forgiven. And whosoever
may speak a word against the Son of man it shall
be forgiven him, but whosoever may speak a-
gainst the Holy Spirit it shall not be forgiven
him neither in this age nor in that which is to
33 come. Either make the tree good and its fruit
good, or make the tree corrupt and its fruit cor-
34 rupt, for the tree is known by its fruit. Broods
of vipers, how can ye being evil speak of good
things? for out of the abundance of the heart the

35 mouth speaketh. The good man out of his good
treasure bringeth forth good things, and the evil
man out of his evil treasure bringeth forth evil
36 things. And I say unto you, that every idle word
that men shall speak they shall give account
37 thereof in the day of judgment. For by thy
words thou shalt be justified and by thy words
thou shalt be condemned.
38 Then certain of the scribes and Pharisees
answered Him, Teacher, we desire to see a sign
39 from Thee. But answering He said unto them,
An evil and adulterous generation seeketh after
a sign and there shall no sign be given to it but
40 the sign of Jonah the prophet; for as Jonah was
three days and three nights in the belly of the
great fish so shall the Son of man be three days
41 and three nights in the heart of the earth. The
men of Nineveh shall stand up in the judgment
with this generation and shall condemn it, for
they repented at the preaching of Jonah and be-
42 hold a greater than Jonah is here. The queen of
the south shall rise up in the judgment with this
generation and shall condemn it, for she came
from the ends of the earth to hear the wisdom of
Solomon and behold a greater than Solomon is
43 here. But the unclean spirit, when he may go
out of the man, passeth through waterless places
44 seeking rest and findeth it not. Then he saith,
I will return into my house from whence I came
out, and coming he findeth it empty, swept and
45 adorned. Then goeth he and taketh with himself

seven divers spirits more evil than himself, and entering in they dwell there, and the last state of that man becometh worse than the first; even so shall it be also unto this evil generation.

46 While He was yet speaking to the multitudes behold His mother and His brethren were stand-
47 ing without seeking to speak to Him. And one said unto Him, Behold Thy mother and Thy brethren are standing without seeking to speak
48 to Thee. But He answering said unto him who spoke to Him, Who is My mother? and who are
49 My brethren? And stretching forth His hand towards His disciples He said, Behold My mother
50 and My brethren! for whosoever may do the will of My Father who is in the heavens he is My brother and sister and mother.

CHAPTER 13

IN that day Jesus going out of the house
2 was sitting by the seaside. And there were gathered unto Him great multitudes so that He entering into a boat sat down, and all the mul-
3 titude was standing on the beach. And He spake to them many things in parables saying, Behold
4 the sower went forth to sow: and as he sowed some fell by the way and the birds came and de-
5 voured them; and others fell upon the rocky places where they had not much earth, and straightway they sprang up because they had no
6 deepness of earth, and when the sun was risen they were scorched, and because they had no root

7 they withered; and others fell upon the thorns
8 and the thorns grew up and choked them; and
others fell upon the good ground and were yield-
ing fruit, some a hundredfold some sixty some
9 thirty. He that hath ears let him hear.
10 And the disciples coming near said unto Him,
11 Why speaketh Thou unto them in parables? And
answering He said unto them, Unto you it hath
been given to know the mysteries of the kingdom
of the heavens but to them it has not been given.
12 For whosoever hath to him shall be given and he
shall have abundance, but whosoever hath not
from him shall be taken away even that which he
13 hath. Therefore speak I to them in parables, be-
cause seeing they see not and hearing they hear
14 not neither do they understand. And unto them
is fulfilled the prophecy of Isaiah which saith, By
hearing ye shall hear and shall in no wise under-
stand, and seeing ye shall see and shall in no wise
15 perceive; for this people's heart is waxed dense
and their ears are dull of hearing and their eyes
they have closed, lest haply they might see with
their eyes and hear with their ears and under-
stand with their heart and should turn again and
16 I shall heal them. But blessed are your eyes
17 for they see and your ears for they hear. For
verily I say unto you, that many prophets and
many righteous men desired to see the things
which ye see and saw them not, and to hear the
things which ye hear and heard them not.

18 Hear ye then the parable of him who sowed:
19 when any one heareth the word of the kingdom
and understandeth it not, then cometh the evil
one and snatcheth away that which hath been
sown in his heart; this is he who was sown by the
20 wayside. And he who was sown upon the rocky
places, this is he who heareth the word and
21 straightway with joy receiveth it, yet hath he not
root in himself but endureth for a season, and
when tribulation or persecution ariseth because
22 of the word straightway he is offended. And he
who was sown among the thorns; this is he who
heareth the word, and the anxiety of the age and
the deceitfulness of riches choke the word and it
23 becometh unfruitful. And he who was sown up-
on the good ground; this is he who heareth the
word and understandeth it, who verily beareth
fruit and bringeth forth, some indeed a hundred-
fold some sixty some thirty.
24 Another parable set He before them saying,
The kingdom of the heavens was like unto a man
25 who sowed good seed in his field: and while men
were sleeping his enemy came and sowed tares
26 also among the wheat and went away. But when
the blade sprang up and brought forth fruit then
27 appeared the tares also. And the bondservants
of the householder coming said unto him, Sir,
didst thou not sow good seed in thy field? whence
28 then hath it tares? And he said unto them, An
enemy, a man, hath done this. And the bond-

servants say unto him, Wilt thou then that going
29 we may gather them up? But he saith, Nay,
lest haply while gathering the tares ye may root
30 up the wheat with them. Permit both to grow
together until the harvest, and in the time of the
harvest I will say unto the reapers, Gather up
first the tares and bind them in bundles to burn
them, but gather the wheat into my barn.
31 Another parable set He before them saying,
The kingdom of the heavens is like unto a grain
of mustard seed which a man taking sowed in his
32 field, which indeed is less than all seeds; but when
it may be grown it is greater than the herbs and
becometh a tree, so that the birds of the heaven
come and lodge in the branches thereof.
33 Another parable spake He unto them, The
kingdom of the heavens is like unto leaven which
a woman taking hid in three measures of meal
34 till it was all leavened. All these things spake
Jesus in parables unto the multitudes, and with-
out a parable He was speaking nothing unto them,
35 that it might be fulfilled which was spoken
through the prophet saying, I will open My mouth
in parables, I will utter things hidden from the
casting down of the world.
36 Then leaving the multitudes He went into
the house, and His disciples came unto Him say-
ing, Explain unto us the parable of the tares of the
37 field. And He answering said, He who soweth
38 the good seed is the Son of man, and the field is
the world; and the good seed, these are the sons

of the kingdom, and the tares are the sons of the
39 evil one, and the enemy who sowed them is the
devil; and the harvest is the consummation of the
40 age, and the reapers are angels. As therefore
the tares are gathered up and burned with fire so
41 shall it be in the consummation of the age: the
Son of man shall send forth His angels and they
shall gather out of His kingdom all things that
42 cause stumbling and those who do lawlessness and
shall cast them into the furnace of fire, there shall
43 be the weeping and the gnashing of teeth. Then
shall the righteous shine forth as the sun in the
kingdom of their Father. He who hath ears let
him hear.

44 The kingdom of the heavens is like unto
treasure hidden in the field, which a man having
found, he hid, and from his joy he goeth and
selleth all as much as he hath and buyeth that
field.

45 Again, the kingdom of the heavens is like un-
to a man who is a merchant seeking beautiful
46 pearls: and having found one very precious pearl,
going he sold all as much as he had and bought it.

47 Again, the kingdom of the heavens is like
unto a net cast into the sea, and gathering to-
48 gether of every kind: which, when it was filled,
drawing up upon the beach, and sitting down,
they gathered the good into vessels but the bad
49 they cast away. So shall it be in the consumma-
tion of the age; the angels shall come forth and
50 sever the wicked from the righteous, and shall

cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

51 Have ye understood all these things? They
52 said unto Him, Yea. And He said unto them, Therefore every scribe having been instructed in the kingdom of the heavens is like unto a man, a householder, who bringeth forth out of his treasure new and old.

53 And it came to pass when Jesus finished
54 these parables He departed thence. And coming into His own country He was teaching them in their synagogue insomuch that they were astonished and said, Whence hath this man this wis-
55 dom and these mighty works? Is not this the carpenter's son? is not His mother called Mary? and His brethren James and Joseph and Simon
56 and Judas? And His sisters, are they not all with us? Whence then hath this man all these
57 things? And they were offended in Him. But Jesus said unto them, A prophet is not without honor save in his own country and in his own
58 house. And He did not many mighty works there because of their unbelief.

CHAPTER 14

AT that season Herod the tetrarch heard of
2 the fame of Jesus and said unto his servants, This is John the Baptist, he is risen from the dead, and therefore these powers are working
3 mightily in him. For Herod having laid hold on John, bound him and put him in prison for the

4 sake of Herodias, his brother Philip's wife. For
John kept saying unto him, It is not lawful for
5 thee to have her. And he willing to kill him
feared the multitude, because they were holding
6 him as a prophet. But when Herod's birthday
came, the daughter of Herodias danced in the
7 midst and pleased Herod. Whereupon he prom-
ised with an oath to give her whatsoever she
8 should ask. And she having been instructed be-
fore by her mother saith, Give me here upon a
9 platter the head of John the Baptist. And the
king was grieved, but on account of his oaths
and those eating with him he commanded it to be
10 given; and sending he beheaded John in the pris-
11 on. And his head was brought upon a platter
and given to the damsel, and she brought it to her
12 mother. And his disciples coming took up the
corpse and buried it, and coming they told Jesus.
13 Now Jesus having heard withdrew from
thence in a boat to a desert place apart, and the
multitudes having heard followed Him by land
14 from the cities. And coming forth He saw a
great multitude, and He had compassion on them
15 and healed their sick. And when even was com-
ing the disciples came to Him saying, The place is
desolate and the hour is already past, send the
multitudes away that going into the villages they
16 might buy themselves food. But Jesus said unto
them, They have no need to go away, give ye them
17 to eat. And they say unto Him, We have here
18 but five loaves and two fishes. And He said,

19 Bring them hither to Me. And commanding the multitudes to be seated on the grass and taking the five loaves and the two fishes, and looking up to heaven He blessed, and breaking He gave the loaves to the disciples and the disciples to the
20 multitudes. And they all ate and were filled, and they took up that which remained of the
21 broken pieces twelve hand-baskets full. And those who ate were about five thousand men besides women and children.

22 And straightway He constrained the disciples to enter into the boat and to go before Him unto the other side, till He might send the multitudes
23 away. And having sent the multitudes away He went up into the mountain apart to pray, and
24 when even had come He was there alone. And the boat was now in the midst of the sea distressed by the waves, for the wind was contrary.
25 And in the fourth watch of the night He came un-
26 to them walking upon the sea. And the disciples seeing Him walking on the sea were troubled saying, It is an apparition, and they cried out for
27 fear. But straightway Jesus spake unto them saying, Be of good cheer, it is I, be not afraid.
28 And Peter answering Him said, Lord, if it be Thou, bid me come unto Thee upon the waters.
29 And He said, Come. And Peter descending from the boat walked upon the waters to come unto
30 Jesus. But seeing the wind he was afraid, and beginning to sink cried out saying, Lord, save me.
31 And immediately Jesus stretching forth His hand

32 took hold of him and saith unto him, O little of
33 faith, wherefore didst thou doubt? And when
they went up into the boat the wind ceased. And
they who were in the boat worshipped Him say-
ing, Truly Thou art the Son of God.
34 And crossing over they came to the land un-
to Gennesaret. And the men of that place recog-
nizing Him sent into all that region round about
36 and brought unto Him all who were sick, and were
beseeching Him that they might only touch the
border of His garment, and as many as touched
were made whole.

CHAPTER 15

THEN come to Jesus from Jerusalem Phari-
2 sees and scribes saying, Why do Thy disciples
transgress the tradition of the elders? for they
wash not their hands whenever they may eat
3 bread. And answering He said unto them, Why
do ye also transgress the commandment of God
4 because of your tradition? For God said, Honor
thy father and thy mother, and, He who speaketh
evil of father or mother let him die the death.
5 But ye say, Whosoever may say to his father or
his mother, That wherewith thou mightest be pro-
6 fited by me is given to God, in no wise shall he
honor his father. And ye have set aside the
7 word of God for the sake of your tradition. Hyp-
ocrites, well did Isaiah prophesy of you saying,
8 This people are honoring Me with their lips but
9 their heart is far off from Me. But in vain they

are worshipping Me teaching for teachings the
10 commandments of men. And calling to Him the
multitude, He said unto them, Hear and under-
11 stand: Not that which entereth into the mouth
defileth the man, but that which proceedeth out
12 of the mouth this defileth the man. Then the
disciples coming near are saying unto Him,
Knowest Thou that the Pharisees hearing the
13 word were offended? But He answering said,
Every plant which My heavenly Father planted
14 not shall be rooted up. Let them alone, they are
blind guides of the blind. And if the blind may
15 guide the blind both shall fall into a pit. And
Peter answering said unto Him, Explain unto us
16 the parable. And He said, Are ye also even yet
17 without understanding? Perceive ye not that
whatsoever goeth into the mouth is passing into
18 the stomach, and is cast out into the drain? But
the things which proceed out of the mouth are
coming forth out of the heart, and they defile the
19 man. For out of the heart come forth evil
thoughts, murders, adulteries, fornications,
20 thefts, false witnesses, blasphemies: these are the
things which defile the man, but to eat with un-
washen hands defileth not the man.

21 And Jesus going out thence withdrew into
22 the parts of Tyre and Sidon. And behold a
Canaanitish woman coming out from those bord-
ers was crying saying, Have mercy on me, O Lord,
Thou son of David; my daughter is grievously
23 vexed with a demon. But He answered her not a

word. And His disciples coming near were asking Him saying, Send her away for she crieth
24 after us. But He answering said, I was not sent but unto the lost sheep of the house of Israel.
25 But she coming near was worshipping Him say-
26 ing, Lord help me. And He answering said, It is not right to take the children's bread and cast it
27 to the little dogs. But she said, Yea, Lord, for even the little dogs are eating of the crumbs which
28 fall from their master's table. Then Jesus answering said unto her, O woman, great is thy faith, be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departing thence came nigh unto the sea of Galilee, and going up into the mountain
30 was sitting there. And there came unto Him great multitudes, having with themselves the lame, blind, dumb, maimed, and many others, and they cast them at His feet, and He healed them
31 insomuch that the multitudes wondered seeing the dumb speaking, the maimed whole and the lame walking and the blind seeing, and they glorified the God of Israel.

32 And Jesus calling unto Him His disciples said, I have compassion on the multitude because they continue with Me now three days and have nothing that they may eat, and I will not to send them away fasting lest by any means they faint
33 in the way. And the disciples are saying unto Him, Whence should we have so many loaves in a desert place as to fill so great a multitude?

34 And Jesus says unto them, How many loaves have
ye? And they said, Seven and a few small fishes.
35 And commanding the multitude to sit down on
36 the ground He took the seven loaves and the
fishes, and giving thanks He brake and was giv-
ing to the disciples, and the disciples to the mul-
37 titudes. And they did all eat and were filled, and
they took up that which remained over of the
38 broken pieces seven hampers full. And they that
did eat were four thousand men besides women
39 and children. And sending away the multitudes
He entered into the boat and came into the borders
of Magadan.

CHAPTER 16

AND the Pharisees and Sadducees coming
near and tempting Him asked Him to show them
2 a sign from heaven. And He answering said un-
to them, When it is evening ye say, Fair weather,
3 for the heaven is red. And in the morning,
Rough weather to-day, for the heaven is red and
gloomy. Ye know how to discern the face of the
heaven, but the signs of the times ye are not able
4 to discern. An evil and adulterous generation
seeketh after a sign and there shall no sign be
given unto it but the sign of Jonah. And leaving
them He departed.
5 And the disciples coming to the other side
6 had forgotten to take bread. And Jesus said un-
to them, Take heed and beware of the leaven of
7 the Pharisees and Sadducees. And they were

reasoning among themselves saying, We took no
8 bread. And Jesus perceiving it said, O ye of little
faith, why reason ye among yourselves because
9 ye have no bread? Do ye not yet perceive neither
remember the five loaves of the five thousand,
10 and how many hand-baskets ye took up? neither
the seven loaves of the four thousand, and how
11 many hampers ye took up? How is it that ye do
not perceive that I spake not to you concern-
ing bread? But beware of the leaven of the
12 Pharisees and Sadducees. Then understood they
that He did not say to beware of the leaven of
bread but of the teachings of the Pharisees and
Sadducees.

13 And Jesus coming into the parts of Caesarea
Philippi was asking His disciples saying, Who do
14 men say that I the Son of man am? And they
said, Some indeed, John the Baptist, some, Elijah,
and others, Jeremiah, or one of the prophets.
15 He saith unto them, But who say ye that I am?
16 And Simon Peter answering said, Thou art the
17 Christ, the Son of the living God. And Jesus an-
swering said unto him, Blessed art thou Simon
Bar-Jonah, for flesh and blood did not reveal it
unto thee but My Father who is in the heavens.
18 And I say unto thee, that thou art [1]Peter, and
upon this [2]rock I will build My church and the
19 gates of Hades shall not prevail against it. I
will give unto thee the keys of the kingdom of the

1 Peter, in Greek, petros, is masculine.
2 rock, in Greek, petra, is feminine.

heavens, and whatsoever thou mayest bind on
earth shall be bound in the heavens, and whatso-
ever thou mayest loose on earth shall be loosed in
20 the heavens. Then charged He the disciples that
they should tell no man that He Himself was the
Christ.

21 From that time began Jesus to show unto
His disciples that it was necessary for Him to go
unto Jerusalem and to suffer many things of the
elders and chief priests and scribes, and to be
22 killed and the third day to be raised up. And
Peter taking Him aside began to rebuke Him say-
ing, Mercy to Thee, Lord, in no wise shall this be
23 unto Thee. But turning Himself He said unto
Peter, Get thee behind Me, Satan, thou art a snare
unto Me, for thou art not minding the things of
24 God but the things of men. Then said Jesus un-
to His disciples, If any man willeth to come after
Me, let him deny himself and take up his cross and
25 follow Me. For whosoever may will to save his
[1]life shall lose it, and whosoever shall lose his
[1]life for My sake shall find it. For what shall a
man be profited if he may gain the whole world
and his life be forfeited? or what shall a man give
27 in exchange for his life? For the Son of man is
about to come in the glory of His Father with
His angels, and then shall He render unto each
28 one according to his doing. Verily I say unto you,
There be some of them standing here who may in

1 life in Greek, is psuche, which means soul.

no wise taste of death till they may see the Son of man coming in His kingdom.

CHAPTER 17

AND after six days Jesus taketh with Him Peter and James and John his brother and bring-
2 eth them up into a mountain apart, and He was transformed before them, and His face did shine as the sun and His garments became white as the
3 light. And behold there appeared unto them
4 Moses and Elijah talking with Him. And Peter answering said unto Jesus, Lord, it is good for us to be here: if Thou wilt, I will make here three tabernacles, one for Thee and one for Moses and
5 one for Elijah. While He was yet speaking, behold a bright cloud overshadowed them and behold a voice out of the cloud saying, This is My beloved Son in whom I was well pleased, hear ye
6 Him. And the disciples hearing fell on their
7 face and were exceedingly afraid. And Jesus came and touching them said, Arise and be not
8 afraid. And lifting up their eyes they saw no one save Jesus only.

9 And as they were coming down from the mountain Jesus commanded them saying, Tell the vision to no man until the Son of man may
10 be raised from the dead. And His disciples asked Him saying, Why then are the scribes saying that it is necessary for Elijah to come first?
11 And He answering said, Elijah indeed cometh
12 and shall restore all things; but I say unto you,

Elijah already came and they knew him not but did unto him whatsoever they willed. So also
13 the Son of man is about to suffer by them. Then understood the disciples that He spake unto them of John the Baptist.
14 And when they came to the multitude, there came to Him a man kneeling to Him and saying,
15 Lord, have mercy on my son, for he is lunatic and suffereth grievously, for oft-times he falleth
16 into the fire and oft-times into the water. And I brought him to Thy disciples and they were not
17 able to heal him. And Jesus answering said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?
18 Bring him hither to Me. And Jesus rebuked him, and the demon went out from him, and the boy
19 was cured from that hour. Then the disciples coming to Jesus privately said, Why were we not
20 able to cast it out? And He said unto them, Because of your little faith, for verily I say unto you, If ye may have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place and it shall remove, and
21 nothing shall be impossible unto you. But this kind goeth not out save by prayer and fasting.
22 And while they abode in Galilee Jesus said unto them, The Son of man is about to be delivered
23 up into the hands of men, and they shall kill Him and the third day He shall be raised up. And they were exceedingly grieved.
24 And when they came to Capernaum, they who

were receiving the temple-tax came to Peter and said, Doth not your Teacher pay the temple-tax?
25 He saith, Yea. And coming into the house Jesus anticipated him saying, How does it seem to thee Simon? the kings of the earth, from whom are they receiving tax or tribute? from their sons or
26 from strangers? and saying, From strangers, Jesus said unto him, Therefore the sons are free.
27 But lest we might offend them, going to the sea cast a hook and take up the fish that first cometh up, and opening its mouth thou shalt find a shekel, taking that give it unto them for Me and thee.

CHAPTER 18

IN that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of
2 the heavens? And He calling to Him a little
3 child set it in the midst of them and said, Verily I say unto you, Except ye may turn and become as little children ye shall in no wise enter into the
4 kingdom of the heavens. Whosoever therefore shall humble himself as this little child the same is the greatest in the kingdom of the heavens.
5 And whoso may receive one such little child in
6 My name receiveth Me, but whoso may cause one of these little ones which believe on Me to stumble it is profitable for him that a great millstone should be hanged about his neck and that he
7 should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come, but

woe to that man through whom the occasion
8 cometh! And if thy hand or thy foot causeth
thee to stumble cut it off and cast it from thee, it
is good for thee to enter into life maimed or lame
rather than having two hands or two feet to be
9 cast into eonian fire. And if thine eye causeth
thee to stumble pluck it out and cast it from thee,
it is good for thee to enter into life with one eye
rather than having two eyes to be cast into the
10 Gehenna of fire. See that ye despise not one of
these little ones, for I say unto you that in the
heavens their angels are always beholding the
11 face of My Father who is in the heavens. (For
the Son of man came to save that which was lost.)
12 What think ye? if any man have a hundred sheep
and one of them may go astray, will he not leave
the ninety and nine upon the mountains and go-
13 ing seek that which is astray? And if so be that
he find it verily I say unto you, he rejoiceth over
it more than over the ninety and nine which have
14 not gone astray. Even so it is not the will before
your Father who is in heaven that one of these
little ones should perish.

15 And if thy brother may sin against thee, go
show him his fault between thee and him alone,
if he may hear thee thou hast gained thy brother.
16 But if he may not hear, take with thee one or two
more that at the mouth of two witnesses or three
17 every word may be established. And if he may
refuse to hear them tell it unto the church, and
if he may refuse to hear the church also let him

be unto thee as the Gentile and the tax-collector.
18 Verily I say unto you, What things soever ye may
bind on earth shall be bound in heaven, and what
things soever ye may loose on earth shall be
19 loosed in heaven. Again I say unto you that if
two of you may agree on earth as touching any-
thing that they may ask it shall be done for them
20 of My Father who is in heaven. For where two
or three are gathered together in My name there
am I in the midst of them.
21 Then Peter coming near said to Him, Lord,
How oft shall my brother sin against me and I
22 forgive him? until seven times? Jesus saith un-
to him, I say not unto thee, Until seven times,
23 but, Until seventy times seven. Therefore is the
kingdom of heaven likened unto a certain man, a
king, who would make a reckoning with his bond-
24 servants. And when he began to reckon, there
was brought unto him a debtor of ten thousand
25 talents. But forasmuch as he has nothing to
pay, his lord commanded him to be sold and his
wife and children and all that he has and payment
26 to be made. The bondservant therefore falling
down worshipped him saying, Lord, have patience
27 with me, and I will pay thee all. And the lord of
that bondservant being moved with compassion
28 released him and forgave him the debt. But that
bondservant going out found one of his fellow-
servants who owed him a hundred pence, and lay-
ing hold on him was choking him saying, Pay
29 what thou owest. Then his fellow-servant falling

down was beseeching him, saying, Have patience
30 with me and I will pay thee. And he was not
willing, but going away cast him into prison till
31 he should pay that which was due. Therefore
his fellow-servants seeing what was done were
grieved exceedingly, and coming told their lord
32 plainly all that was done. Then his lord calling
him unto him saith to him, Thou wicked bond-
servant, I forgave thee all that debt because thou
33 besoughtest me, was it not binding on thee also
to have mercy on thy fellow-servant, even as I
34 had mercy on thee? And his lord being wroth
delivered him to the tormentors till he should pay
35 all that was due. So shall also My heavenly
Father do unto you if ye forgive not every one his
brother from your hearts.

CHAPTER 19

AND it came to pass when Jesus had finished
these words He departed from Galilee and came
2 into the borders of Judaea beyond Jordan, and
great multitudes followed Him, and He healed
them there.

3 And there came unto Him Pharisees tempt-
ing Him and saying, Is it lawful for a man to put
4 away his wife for every cause? And He answer-
ing said, Have ye not read that He who made
them from the beginning made them male and
5 female and said, For this cause will a man leave
his father and mother and will cleave to his wife,
6 and the two will become one flesh? So that they

are no more two but one flesh. Therefore that
which God joined together let not man put asun-
7 der. They say unto Him, Why then did Moses
command to give a bill of divorcement and to put
8 her away? He saith unto them, Moses for your
hardness of heart permitted you to put away your
wives but from the beginning it hath not been so.
9 And I say unto you, Whosoever may put away his
wife except for unfaithfulness and may marry an-
other committeth adultery, and he who marrieth
the one having been put away committeth adul-
10 tery. The disciples say unto Him, If the case of
the man is so with his wife it is not expedient to
11 marry. But He said unto them, Not all men are
receiving this saying but they to whom it has been
12 given. For there are eunuchs which were so be-
gotten from their mother's womb, and there are
eunuchs which were made eunuchs by men, and
there are eunuchs who made themselves eunuchs
because of the kingdom of the heavens. He who
is able to receive it let him receive it.

13 Then were there brought unto Him little
children that He might lay His hands on them and
14 pray, and the disciples rebuked them. But Jesus
said, Suffer the little children and forbid them
not to come unto Me, for of such is the kingdom
15 of the heavens. And laying His hands on them
He departed thence.

16 And behold one coming to Him said, Master,
what good thing shall I do that I may have eonian
17 life? And He said unto him, Why askest thou

Me concerning that which is good? One there is
who is good, but if thou wouldest enter into life
18 keep the commandments. He saith unto Him,
Which? And Jesus said, Thou shalt not kill,
Thou shalt not commit adultery, Thou shalt not
19 steal, Thou shalt not bear false witness, Honour
thy father and thy mother, and Thou shalt love
20 thy neighbour as thyself. The young man saith
unto Him, All these things I observed; what lack
21 I yet? Jesus said unto him, If thou dost desire
to be perfect, go sell that thou hast and give to
the poor and thou shalt have treasure in the
22 heavens, and come, follow Me. But the young
man hearing the word went away sorrowful, for
he was having great possessions.
23 And Jesus said unto His disciples, Verily I
say unto you, It is with difficulty that a rich man
shall enter into the kingdom of the heavens.
24 And again I say unto you, It is easier for a camel
to go through a needle's eye than for a rich man
25 to enter into the kingdom of God. And the dis-
ciples hearing were astonished exceedingly say-
26 ing, Who then is able to be saved? And Jesus
looking intently said to them, With men this is
impossible, but with God all things are possible.
27 Then Peter answering said to Him, Lo we
left all and followed Thee, what then shall we
28 have? And Jesus said unto them, Verily I say
unto you, that ye who followed Me, in the regen-
eration whensoever the Son of man may sit on
the throne of His glory, ye also shall sit on twelve

29 thrones judging the twelve tribes of Israel. And
every one who left houses or brethren or sisters
or father or mother or wife or children or lands
for My name's sake shall receive manifold and
30 shall inherit eonian life. But many shall be last
who are first, and first who are last.

CHAPTER 20

FOR the kingdom of heaven is like unto a
man, a householder, who went out early in the
2 morning to hire laborers into his vineyard. And
agreeing with the laborers for a penny a day he
3 sent them into his vineyard. And going out a-
bout the third hour he saw others standing in the
4 marketplace idle, and to them he said, Go ye also
into the vineyard and whatsoever may be right I
5 will give you. And they went their way. And
going out again about the sixth and the ninth
6 hour he did likewise. And going out about the
eleventh hour he found others standing, and he
saith unto them, Why stand ye here all the day
7 idle? They say unto him, Because no man hired
us. He saith unto them, Go ye also into the vine-
8 yard. And when evening had come the lord of
the vineyard says to his steward, Call the la-
borers and pay them their hire beginning from
9 the last unto the first. And they of about the
eleventh hour coming received each a penny.
10 And the first coming supposed that they would re-
ceive more, and they themselves likewise received
11 every man a penny. And having received it they

12 were murmuring against the householder saying,
These last wrought one hour, and thou didst make
them equal unto us who bore the burden of the
13 day and the scorching heat. But he answering
said to one of them, Friend, I do thee no wrong,
14 didst not thou agree with me for a penny? Take
that which is thine and go thy way, I will to give
15 unto this last even as unto thee. Is it not lawful
for me to do what I will with mine own? or is thine
16 eye evil because I am good? So the last shall be
first and the first last.

17 And Jesus going up to Jerusalem took the
twelve disciples apart and in the way He said un-
18 to them, Behold we are going up to Jerusalem,
and the Son of man shall be delivered unto the
chief priests and scribes and they shall condemn
19 Him to death, and shall deliver Him unto the Gen-
tiles to mock and to scourge and to crucify, and
the third day He shall be raised up.

20 Then came to Him the mother of the sons of
Zebedee with her sons bowing down and asking a
21 certain thing of Him. And He said unto her,
What wilt thou? She saith unto Him, Say that
these my two sons may sit one on Thy right hand
22 and one on Thy left hand in Thy kingdom. But
Jesus answering said, Ye know not what ye are
asking. Are ye able to drink the cup that I am
about to drink? They say unto Him, We are
23 able. He saith unto them, My cup indeed ye shall
drink, but to sit on My right hand and on My left
hand is not Mine to give but it is for them for

whom it hath been prepared of My Father. And
the ten hearing were moved with indignation con-
cerning the two brethren. But Jesus calling
them unto Him said, Ye know that the rulers of
the Gentiles lord it over them and their great ones
exercise authority over them. It shall not be
so among you; but whosoever may will to become
great among you shall be your servant, and who-
soever may will to be first among you shall be
your bondservant, even as the Son of man came
not to be ministered unto but to minister and to
give His [1] life a ransom for many.

And as they were going out from Jericho a
great multitude followed Him. And behold two
blind men sitting by the wayside hearing that
Jesus is passing by cried out saying, Lord, have
mercy on us, Thou son of David. And the multi-
tude rebuked them that they should hold their
peace, but they cried out the more saying, Lord,
have mercy on us, Thou son of David. And Jesus
standing still called them and said, What will ye
that I should do unto you? They say unto Him,
Lord, that our eyes may be opened. And Jesus
moved with compassion touched their eyes, and
immediately they received sight and followed
Him.

CHAPTER 21

AND when they drew nigh unto Jerusalem
and came unto Bethphage unto the mount of
Olives, then Jesus sent two disciples saying unto

[1] life in Greek, is psuche, which means soul.

them, Go into the village that is over against you
and immediately ye shall find an ass tied and a
3 colt with her, loosing bring them unto Me. And
if any one may say anything unto you ye shall say,
The Lord is having need of them, and straightway
4 he will send them. Now this has come to pass,
that it might be fulfilled which was spoken
5 through the prophet saying, Tell ye the daughter
of Zion, Behold thy King cometh unto thee meek
and riding upon an ass and upon a colt the foal of
6 an ass. And the disciples departing and doing as
7 Jesus commanded them brought the ass and the
colt and put on them their garments, and He sat
8 thereon. And most of the multitude spread their
garments in the way, and others were cutting
branches from the trees and were spreading them
9 in the way. And the multitudes, those going be-
fore Him and those following, were crying out
saying, Hosanna to the son of David, Blessed is
He who cometh in the name of the Lord, Hosanna
10 in the highest. And when He came into Jeru-
salem all the city was moved saying, Who is this?
11 And the multitudes were saying, This is the
prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of God and
cast out all them who are selling and buying in
the temple and overthrew the tables of the
money-changers and the seats of those selling
13 the doves; and He saith unto them, It hath been
written, My house shall be called a house of
prayer but ye are making it a den of robbers.

14 And the blind and the lame came to Him in the
15 temple and He healed them. But the chief priests and the scribes seeing the wonderful things that He did and the children who are crying in the temple and saying, Hosanna to the son
16 of David, were moved with indignation and said unto Him, Hearest Thou what these are saying? And Jesus saith unto them, Yea, did ye never read, Out of the mouth of babes and sucklings
17 I will perfect praise? And leaving them He went forth out of the city to Bethany and lodged there.

18 Now early in the morning returning to the
19 city He hungered. And seeing one fig tree by the wayside He came to it and found nothing thereon but leaves only, and He saith unto it, In no wise may there be fruit from thee for the age. And
20 immediately the fig tree was withered. And the disciples seeing marvelled saying, How was the
21 fig tree immediately withered? And Jesus answering said unto them, Verily I say unto you, If ye may have faith and may not doubt ye shall not only do what is done to the fig tree, but even if ye may say unto this mountain, Be thou taken
22 up and cast into the sea it shall be done. And all things whatsoever ye may ask in prayer, believing ye shall receive.

23 And when He came into the temple the chief priests and the elders of the people came unto Him as He was teaching saying, By what authority doest Thou these things? and who gave Thee

24 this authority? And Jesus answering said unto
them, I also will ask you one question which if ye
may tell Me I likewise will tell you by what
25 authority I do these things. The baptism of
John, whence was it? from heaven or from men?
And they were reasoning with themselves saying,
If we may say, From heaven, He will say unto us,
26 Why then did ye not believe him? But if we may
say from men, we fear the multitude, for all re-
27 gard John as a prophet. And they answering Je-
sus said, We know not. He also said unto them,
Neither tell I you by what authority I do these
28 things. But how does it seem to you? A man
had two children, and coming to the first he said,
29 Child, go work to-day in the vineyard. And he
answering said, I will not, afterward repenting
30 he went. And coming to the second, he said like-
wise. And he answering said, I go, sir, and went
31 not. Which of the two did the will of his father?
They say, The first. Jesus saith unto them,
Verily I say unto you that the tax-gatherers and
the harlots are going into the kingdom of God be-
32 fore you. For John came unto you in the way of
righteousness and ye believed him not, but the
tax-gatherers and the harlots believed him; but
ye seeing this did not even repent afterward that
ye might believe him.

33 Hear another parable: There was a man, a
householder, who planted a vineyard and set a
hedge about it and digged a winepress in it and

built a tower and let it out to husbandmen and
34 went into another country. And when the sea-
son of the fruits drew near he sent his bondser-
vants to the husbandmen to receive the fruits of
35 it. And the husbandmen took his bondservants
and beat one and killed another and stoned an-
36 other. Again he sent other bondservants more
than the first and they did unto them in like man-
37 ner. But at last he sent unto them his son
38 saying, They will reverence my son. But the
husbandmen seeing the son said among them-
selves, This is the heir, come, let us kill him and
39 take his inheritance. And taking him they cast
40 him out of the vineyard and killed him. When
therefore the lord of the vineyard may come,
41 what will he do unto those husbandmen? They
say unto him, Evil men, he will evilly destroy
them, and will let out the vineyard unto other
husbandmen who will render him the fruits in
42 their seasons. Jesus saith unto them, Did ye
never read in the scriptures, A stone which the
builders rejected the same was made the head of
the corner, this was from the Lord and is mar-
43 vellous in our eyes? Therefore say I unto you,
The kingdom of God shall be taken away from you
and shall be given to a nation bringing forth the
44 fruits thereof. And he that falleth on this stone
shall be broken to pieces, but on whomsoever it
45 may fall it will utterly destroy him. And the
chief priests and the Pharisees hearing His para-
46 bles perceived that He is speaking of them. And

seeking to lay hold on Him they feared the multitudes because they were regarding Him as a prophet.

CHAPTER 22

AND Jesus answering spake again in parables unto them saying, The Kingdom of the heavens is likened unto a man, a king, who made marriage feasts for his son, and sent his bondservants to call those who have been invited to the marriage feasts, and they were not willing to come. Again he sent forth other bondservants saying, Say ye to those who have been invited, Behold I have prepared my dinner, my oxen and my fatlings having been killed and all things are ready, come to the marriage feasts. And making light of it they went away, one to his own farm another to his merchandise, and the rest laying hold of his bondservants entreated them shamefully and killed them. But the king was wroth and sending his armies destroyed those murderers and burned their city. Then saith he to his bondservants, The marriage feast is ready but they who have been invited were not worthy. Go ye therefore unto the cross-roads and as many as ye may find call to the marriage feasts. And those bondservants going out into the ways gathered together all whom they found both bad and good, and the bridal chamber was filled with guests. And the king entering in to behold the guests saw there a man not having put on a

12 wedding garment, and he saith unto him, Friend,
how camest thou in hither not having a wedding
13 garment, and he was speechless. Then the king
said to the bondservants, Binding him feet and
hands, cast him out into the outer darkness, there
shall be the weeping and the gnashing of teeth.
14 For many are called but few chosen.
15 Then the Pharisees going took counsel how
16 they might ensnare Him in His talk. And they
send to Him their disciples with the Herodians
saying, Teacher, we know that Thou art true and
teachest the way of God in truth and carest not
for any one, for Thou regardest not the person of
17 men. Tell us therefore, How does it seem to
Thee? Is it lawful to give tribute unto Caesar
18 or not? But Jesus perceiving their wickedness
19 said, Why tempt ye Me, ye hypocrites? Show
Me the tribute money. And they brought unto
20 Him a penny. And He saith unto them, Whose
21 is this image and inscription? They say unto
Him, Caesar's. Then saith He unto them, Ren-
der therefore unto Caesar the things that are
Caesar's, and unto God the things that are God's.
22 And hearing they marvelled and leaving Him they
went away.
23 On that day there came to Him Sadducees
who are saying there is no resurrection: and they
24 asked Him saying, Teacher, Moses said, If a man
may die not having children, his brother shall
marry his wife and raise up seed unto his brother.
25 Now there were with us seven brethren and the

first marrying died, and having no seed left his
26 wife unto his brother; in like manner the second
27 also and the third unto the seventh. And after
28 them all the woman died. In the resurrection
therefore whose wife shall she be of the seven?
29 for they all had her. But Jesus answering said
unto them, Ye do err not knowing the scriptures
30 nor the power of God. For in the resurrection
they neither marry nor are given in marriage but
31 are as angels in heaven. But concerning the
resurrection of the dead, did ye not read that
32 which was spoken unto you by God saying, I am
the God of Abraham and the God of Isaac and the
God of Jacob? He is not the God of the dead but
33 of the living. And the multitudes hearing were
astonished at His teaching.

34 But the Pharisees hearing that He silenced
the Sadducees were gathered together with one
35 accord. And one of them, a lawyer, asked Him
36 a question tempting Him, Teacher, which is the
37 great commandment in the law? And He said
unto him, Thou shalt love the Lord thy God with
all thy heart and with all thy soul and with all
38 thy mind. This is the great and first command-
39 ment. And a second is like unto it, Thou shalt
40 love thy neighbour as thyself. On these two
commandments hang the whole law and the
prophets.

41 Now while the Pharisees were gathered to-
42 gether Jesus asked them saying, What think ye
of the Christ? whose son is He? They say unto

43 Him, The son of David. He saith unto them,
How then doth David in the Spirit call Him Lord
44 saying, The Lord said unto My Lord, Sit Thou on
My right hand until I may place Thine enemies
45 underneath Thy feet? If David then calleth
46 Him Lord, how is He his son? And no one was
able to answer Him a word neither durst any man
from that day ask Him anything.

CHAPTER 23

THEN spake Jesus to the multitudes and to
2 His disciples saying, The scribes and the Phari-
3 sees sit on Moses' seat: all things therefore what-
soever they may bid you these do and observe,
but do not ye after their works for they say and
4 do not. And they are binding heavy burdens
and grievous to be borne and laying them on
men's shoulders, but they themselves will not to
5 move them with their finger. But all their
works they do to be seen of men, for they make
broad their phylacteries and enlarge the borders
6 of their garments and love the chief place at
7 feasts and the chief seats in the synagogues and
the salutations in the marketplaces and to be
8 called of men, Rabbi. But be not ye called Rabbi,
for one is your Teacher and all ye are brethren.
9 And call no man your father on the earth for one
10 is your Father, the heavenly. Neither be ye
called leader for one is your Leader, even the
11 Christ. But he that is greater among you shall
12 be your minister. And whosoever shall exalt

himself shall be humbled and whosoever shall
13 humble himself shall be exalted. But woe unto
you scribes and Pharisees, hypocrites! because ye
lock the kingdom of heaven before men, for ye
enter not in yourselves neither permit ye them
14 who are desiring to go in to enter. Woe unto
you, scribes and Pharisees, hypocrites! for ye de-
vour widows' houses, and for a pretence ye make
long prayers: therefore ye shall receive greater
15 judgment. Woe unto you scribes and Pharisees,
hypocrites! for ye compass sea and land to make
one proselyte, and whensoever he may become ye
make him twofold more a son of Gehenna than
yourselves.
16 Woe unto you blind guides who say, Whoso-
ever may swear by the temple it is nothing, but
whosoever may swear by the gold of the temple
17 he is a debtor. Ye fools and blind: for which is
greater the gold or the temple that sanctified the
18 gold? And, Whosoever may swear by the altar
it is nothing, but whosoever may swear by the
19 gift that is upon it he is a debtor. Ye blind: for
which is greater the gift or the altar that sanc-
20 tifieth the gift? He therefore that sweareth by
the altar sweareth by it and by all things thereon.
21 And he that sweareth by the temple sweareth by
22 it and by Him who dwelleth therein. And he
that sweareth by the heaven sweareth by the
throne of God and by Him who sitteth thereon.
23 Woe unto you scribes and Pharisees, hypo-
crites! for ye tithe mint and dill and cummin and

ye left undone the weightier matters of the law,
judgment and mercy and faith: but these it was
necessary to do and those not to leave undone.
24 Ye blind guides, straining out the gnat and swal-
lowing the camel!
25 Woe unto you scribes and Pharisees, hypo-
crites! for ye cleanse the outside of the cup and
of the platter, but within they are full from ex-
26 tortion and self-indulgence. Thou blind Phari-
see, cleanse first the inside of the cup and of the
platter that the outside thereof may become clean
also.
27 Woe unto you scribes and Pharisees, hypo-
crites! for ye are like unto whitewashed sepul-
chres which outwardly appear beautiful but in-
wardly are full of dead men's bones and of all
28 uncleanness. Even so ye also outwardly appear
righteous unto men but inwardly ye are full of
hypocrisy and lawlessness.
29 Woe unto you scribes and Pharisees, hypo-
crites! for ye build the sepulchres of the prophets
30 and adorn the tombs of the righteous and say, If
we had been in the days of our fathers we would
not have been partakers with them in the blood
31 of the prophets. Wherefore ye witness to your-
selves that ye are sons of those who murdered the
32 prophets. Fill ye up also the measure of your
33 fathers. Serpents, broods of vipers, how may ye
34 escape the judgment of Gehenna? Therefore,
behold I send unto you prophets and wise men
and scribes: some of them shall ye kill and crucify

and some of them shall ye scourge in your syna-
35 gogues and persecute from city to city: that upon
you may come all the righteous blood poured out
on the earth from the blood of Abel the righteous
unto the blood of Zachariah son of Barachiah
whom ye slew between the sanctuary and the
36 altar. Verily I say unto you, All these things
shall come upon this generation.
37 Jerusalem, Jerusalem who killeth the proph-
ets and stoneth those who have been sent unto
her! how often I willed to gather thy children to-
gether even as a hen gathereth her chickens un-
38 der her wings, and ye would not! Behold your
39 house is left unto you desolate. For I say unto
you, Ye shall in no wise see Me henceforth till ye
may say, Blessed is He who cometh in the name
of the Lord.

CHAPTER 24

AND Jesus going out from the temple was
going on His way, and His disciples came to Him
2 to show Him the buildings of the temple. But
He answering said unto them, See ye not all these
things? verily I say unto you, There shall not be
left here a stone upon a stone that shall not be
thrown down.
3 And as He was sitting on the mount of Olives
the disciples came unto Him privately saying, Tell
us, when shall these things be? and what is the
sign of Thy coming, and of the consummation of
4 the age? And Jesus answering said unto them,

Take heed that no man may lead you astray.
5 For many will come in My name saying, I am the
6 Christ, and shall lead many astray. And ye are
about to hear of wars and rumors of wars, see
that ye be not troubled, for it is necessary for
these things to become but the end is not yet.
7 For nation shall rise against nation and kingdom
against kingdom, and there shall be famines and
8 earthquakes in divers places. And all these
9 things are the beginning of travails. Then shall
they deliver you up unto tribulation and shall
kill you, and ye shall be hated of all the nations
10 for My name's sake. And then shall many be
caused to stumble and shall betray one another
11 and shall hate one another. And many false
prophets shall arise and shall lead many astray.
12 And because lawlessness shall be multiplied the
13 love of the many will grow cold. But he that en-
14 dureth to the end the same shall be saved. And
this gospel of the kingdom shall be proclaimed in
the whole inhabited earth for a testimony unto
all the nations, and then shall the end come.
15 Whenever therefore ye may see the abomina-
tion of desolation which was spoken of through
Daniel the prophet standing in the holy place (let
16 him that readeth understand), then let them who
17 are in Judaea flee unto the mountains, let him
who is on the housetop not go down to take out
18 the things that are in his house, and let him who
is in the field not return back to take his garment.
19 But woe unto them who are with child and to

20 them who suckle infants in those days! And
pray ye that your flight may not be in the winter
21 neither on a sabbath, for then shall be great tribu-
lation such as hath not been from the beginning
22 of the world until now, no nor ever shall be. And
except those days had been shortened no flesh
would have been saved, but for the elect's sake
23 those days shall be shortened. Then if any man
may say unto you, Lo here is the Christ, or, Here,
24 believe not. For there shall arise false Christs
and false prophets and shall show great signs and
wonders, so as to lead astray if possible even the
25 elect. Behold I have told you beforehand. If
26 therefore they may say unto you, Behold he is in
the wilderness, go not forth, Behold he is in the
27 inner chambers, believe not. For as the light-
ning cometh forth from the east and is seen even
unto the west so shall be the coming of the Son
28 of man. Wheresoever the carcase may be there
will the eagles be gathered together.

29 But immediately after the tribulation of
those days the sun shall be darkened and the moon
shall not give her light and the stars shall fall
from heaven and the powers of the heavens shall
30 be shaken, and then shall appear the sign of the
Son of man in heaven, and then shall all the tribes
of the earth mourn, and they shall see the Son of
man coming on the clouds of heaven with great
31 power and glory. And He shall send forth His
angels with a great sound of a trumpet and they
shall gather together His elect out of the four

winds, from one end of heaven to the other.
32 Now from the fig tree learn the parable:
when already her branch may become tender and
may put forth its leaves ye know that the summer
33 is nigh, even so ye also when ye may see all these
things know ye that He is nigh even at the doors.
34 Verily I say unto you, This generation shall in no
wise pass away till all these things may be ac-
35 complished. Heaven and earth shall pass away
36 but My words shall in no wise pass away. But
of that day and hour knoweth no one not even
the angels of heaven nor the Son but the Father
37 only. And as were the days of Noah so shall be
38 the coming of the Son of man. For they were in
those days which were before the flood eating and
drinking, marrying and giving in marriage until
39 the day that Noah entered into the ark, and they
knew not until the flood came and took them all
away, so shall be the coming of the Son of man.
40 Then shall two men be in the field; one is taken
41 and one is left, two women shall be grinding at
42 the mill, one is taken and one is left. Watch
therefore for ye know not in what day your Lord
43 cometh. But know this, that if the master of
the house had known in what watch the thief
cometh he would have watched and would not have
44 suffered his house to be broken through. There-
fore be ye also ready for in an hour that ye think
45 not the Son of man cometh. Who then is the
faithful and wise bondservant whom his lord set
over his household to give them their food in

46 season? Blessed is that bondservant whom his
47 Lord coming shall find so doing. Verily I say unto you, that he will set him over all that he hath.
48 But if that evil bondservant may say in his heart,
49 My lord tarrieth, and may begin to beat his fellow-servants and may eat and may drink with the
50 drunken; the lord of that bondservant shall come in a day when he expecteth not and in an hour
51 when he knoweth not and shall cut him off and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

CHAPTER 25

THEN shall the kingdom of the heavens be likened unto ten virgins, who taking their torches
2 went forth to meet the [1]bridegroom. And five
3 of them were foolish and five were wise. For the foolish taking their lamps took not oil with them,
4 but the wise took oil in their vessels with their
5 torches. Now while the bridegroom tarried they
6 all nodded and were sleeping. But at midnight a loud cry has become, Behold the bridegroom!
7 Go ye forth to meet him. Then all those virgins
8 arose and trimmed their torches. And the foolish said unto the wise, Give us of your oil, for our
9 torches are going out. But the wise answered saying, By no means, lest in any wise there should not be sufficient for us and you, go ye rather to
10 them who sell and buy for yourselves. And while

1 Note, the Syriac and Douay versions and many earlier manuscripts have here, "And the bride."

they are going to buy the bridegroom came, and they who were ready went in with him to the mar-
11 riage feasts and the door was shut. And afterward come also the rest of the virgins saying,
12 Lord, lord open to us. But he answering said,
13 Verily I say unto you, I know you not. Watch therefore for ye know not the day nor the hour.
14 For it is as a man going into another country called his own bondservants and delivered unto
15 them his goods. And unto one he gave five talents, to another two, to another one, to each according to his particular ability and he went on
16 his journey. Straightway he who received the five talents went and traded with them and made
17 other five talents. In like manner he also who
18 received the two gained other two. But he who received the one going away digged in the earth
19 and hid his lord's money. Now after a long time the lord of those bondservants cometh and reck-
20 oneth with them. And he who received the five talents coming brought other five talents saying, Lord, thou deliveredst unto me five talents, lo I
21 gained other five talents. His lord said unto him, Well done, good and faithful bondservant, thou wast faithful over a few things, I will set thee over many things, enter thou into the joy of thy lord.
22 And he also who received the two talents coming said, Lord, thou deliveredst unto me two talents,
23 lo I gained other two talents. His lord said unto him, Well done, good and faithful bondservant, thou wast faithful over a few things, I will set

thee over many things, enter thou into the joy of
24 thy lord. And he also having received the one tal-
ent coming said, Lord, I knew thee that thou art a
hard man reaping where thou didst not sow and
25 gathering whence thou didst not scatter, and
being afraid, going away I hid thy talent in the
26 earth, lo thou hast thine own. But his lord an-
swering said unto him, Thou wicked and slothful
bondservant, thou knewest that I reap where I
sowed not and gather whence I did not scatter;
27 it was necessary therefore for thee to place my
money with the changers and coming I would have
28 received back mine own with interest. Take ye
away therefore the talent from him and give it
29 unto him who hath the ten talents. For unto
every one who hath shall be given and he shall
have abundance, but from him who hath not
even that which he hath shall be taken away from
30 him. And cast ye out the unprofitable bondser-
vant into the outer darkness, there shall be the
weeping and the gnashing of teeth.

31 But whenever the Son of man may come in
His glory and all the angels with Him, then shall
32 He sit on the throne of His glory: and before Him
shall be gathered all the nations, and He shall
separate them one from another as the shepherd
33 separateth the sheep from the young goats: and
He shall set the sheep indeed on His right hand,
34 but the young kids on the left. Then shall the
King say unto them on His right hand, Come ye
who have been blessed of My Father, inherit the

kingdom which has been prepared for you from
35 the casting down of the world: for I hungered and
ye gave Me to eat, thirsted and ye gave Me drink,
36 I was a stranger and ye took Me in, naked and ye
clothed Me, I was sick and ye visited Me, I was in
37 prison and ye came unto Me. Then shall the
righteous answer Him saying, Lord, when saw we
Thee hungering and nourished Thee? or thirsting
38 and gave Thee drink? And when saw we Thee
a stranger and took Thee in? or naked and clothed
39 Thee? And when saw we Thee sick or in prison
40 and came unto Thee? And the King answering
shall say unto them, Verily I say unto you, Inasmuch as ye did it unto one of the least of these My
41 brethren ye did it unto Me. Then shall He say
also unto them on the left hand, Depart from Me
accursed into the eonian fire which hath been pre-
42 pared by the devil and his angels, for I hungered
and ye gave Me not to eat, I thirsted and ye gave
43 Me no drink, I was a stranger and ye took Me not
in, naked and ye clothed Me not, sick and in pri-
44 son and ye visited Me not. Then shall they themselves also answer saying, Lord, when saw we
Thee hungering or thirsting or a stranger or
naked or sick or in prison and did not minister un-
45 to Thee? Then shall He answer them saying,
Verily I say unto you, Inasmuch as ye did it not
unto one of these least ye did it not unto Me.
46 And these shall go away into eonian correction,
but the righteous into eonian life.

CHAPTER 26

AND it came to pass when Jesus finished all
2 these words He said unto His disciples, Ye know
that after two days the passover cometh, and the
Son of man is being delivered up to be crucified.
3 Then were gathered together the chief priests
and the elders of the people unto the court of the
4 high priest who was called Caiaphas, and they
took counsel together that they might take Jesus
5 by subtilty and kill Him. But they were saying,
Not during the feast that there may not be a tu-
mult among the people.
6 Now when Jesus was in Bethany in the
7 house of Simon the leper there came unto Him a
woman having an alabaster cruse of exceeding
precious ointment, and she poured it upon His
8 head as He sat at the table. But the disciples
seeing were indignant saying, To what purpose is
9 this loss? for this was able to be sold for much
10 and given to the poor. But Jesus perceiving it
said unto them, Why are ye giving the woman
trouble? for she wrought a good work upon Me.
11 For ye have the poor always with yourselves, but
12 Me ye have not always. For pouring this oint-
ment upon My body she did it to prepare Me for
13 burial. Verily I say unto you, Wheresoever this
gospel may be proclaimed in the whole world,
that also which this woman did shall be spoken
of for a memorial of her.
14 Then one of the twelve who was called Judas
15 Iscariot going unto the chief priests said, What

will ye to give me and I will deliver Him unto
you? And they weighed unto him thirty pieces
16 of silver. And from that time he was seeking
opportunity that he might betray Him.
17 Now on the first day of unleavened bread the
disciples came to Jesus saying, Where wilt Thou
that we may prepare for Thee to eat the pass-
18 over? And He said, Go into the city to such a
man and say unto him, The Teacher saith, My
time is at hand, I keep the passover at thy house
19 with My disciples. And the disciples did as Je-
sus appointed them, and they prepared the pass-
20 over. Now when even was come He was sitting
21 at meat with the twelve disciples, and as they
were eating He said, Verily I say unto you, that
22 one of you will betray Me. And being exceed-
ingly grieved they began to say unto Him each
23 one, Is it I, Lord? And He answering said, He
who dipped his hand with Me in the dish the same
24 will betray Me. The Son of man indeed goeth
even as it has been written of Him: but woe unto
that man through whom the Son of man is being
betrayed! [1]better were it for the Son of man if
25 that man were not born. And Judas who was
betraying Him answering said, Is it I, Rabbi?
26 He saith unto him, Thou didst say. And as they
were eating Jesus taking bread and blessing He
brake it and giving to the disciples said, Take, eat.
27 this is My body. And taking the cup and giving

1 Note the figure of speech used in Matthew 7:6 in the Greek. This also is the figure of introversion.

thanks, He gave to them saying, Drink all ye of
28 it, for this is My blood of the new covenant which
29 is shed for many for remission of sins. But I say
unto you, I will in no wise drink henceforth of
this fruit of the vine until that day when I may
drink it new with you in My Father's kingdom.
30 And singing a hymn they went out unto the mount
of Olives.

31 Then saith Jesus unto them, All ye shall be
offended in Me this night for it has been written,
I will smite the shepherd and the sheep of the
32 flock shall be scattered abroad. But after I am
33 raised up I will go before you into Galilee. But
Peter answering said unto Him, If all shall be of-
34 fended in Thee I will never be offended. Jesus
said unto him, Verily I say unto thee that this
night before the cock crow thou wilt deny Me
35 thrice. Peter saith unto Him, Even if it may be
necessary for me to die with Thee in no wise will
I deny Thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place
called Gethsemane and saith unto His disciples,
Sit ye here while going yonder I might pray.
37 And taking with Him Peter and the two sons of
Zebedee He began to be sorrowful and greatly dis-
38 tressed. Then saith He unto them, My soul is
encompassed with grief even unto death, abide
39 ye here and watch with Me. And going forward
a little He fell upon His face praying and saying,
My Father, if it be possible let this cup pass away
from Me, nevertheless not as I will but as Thou

40 wilt. And He cometh unto the disciples and find-
eth them sleeping and saith unto Peter, So, could
41 ye not watch with Me one hour? Watch and
pray that ye may not enter into temptation, the
spirit indeed is willing but the flesh is weak.
42 Again a second time going away He prayed say-
ing, My Father, if this is not able to pass away
43 except I may drink it, let Thy will be done. And
coming again He found them sleeping for their
44 eyes had become heavy. And leaving them, again
going away He prayed a third time saying again
45 the same word. Then cometh He to the disciples
and saith unto them, Sleep on the remaining time
and take your rest: Behold the hour has come,
and the Son of man is betrayed unto the hands of
46 sinners. Arise, let us be going: behold he who
is betraying Me has come near.
47 And while He was yet speaking, lo Judas one
of the twelve came and with him a great multi-
tude with swords and clubs from the chief priests
48 and elders of the people. Now he who is betray-
ing Him gave them a sign saying, Whomsoever I
49 might kiss is He, take Him. And straightway
coming to Jesus he said, Hail, Rabbi, and kissed
50 Him eagerly. And Jesus said unto him, Friend,
for what art thou here? Then coming they laid
51 hands on Jesus and took Him. And behold one of
them who were with Jesus stretching out his
hand drew his sword and smiting the bondservant
52 of the high priest struck off his ear. Then saith
Jesus unto him, Put up again thy sword into its

place, for all they who take the sword shall perish
53 by the sword. Or thinkest thou that I can not
beseech My Father and He shall even now place
beside Me more than twelve legions of angels?
54 How then should the scriptures be fulfilled that
55 thus it is necessary to be? In that hour said Je-
sus to the multitudes, Did ye come out as against
a robber with swords and clubs to take Me? I
was sitting daily in the temple teaching and ye
56 took Me not. But all this has come to pass that
the scriptures of the prophets might be fulfilled.
Then all the disciples leaving Him fled.
57 And they who were holding Jesus led Him
away to Caiaphas the high priest where the
scribes and the elders were gathered together.
58 But Peter was following Him afar off unto the
court of the high priest, and entering in was sit-
59 ting with the officers to see the end. Now the
chief priests and the whole council were seeking
false witness against Jesus that they might put
60 Him to death, and they found it not though many
false witnesses came. But afterward two com-
61 ing said, This man said, I am able to destroy the
62 temple of God and to build it in three days. And
the high priest arising said unto Him, Answerest
Thou nothing? what is it which these are wit-
63 nessing against Thee? But Jesus was holding
His peace. And the high priest said unto Him, I
adjure Thee by the living God that Thou mayest
tell us whether Thou art the Christ, the Son of
64 God. Jesus saith unto him, Thou didst say, nev-

ertheless I say unto you, Henceforth ye shall see
the Son of man sitting at the right hand of power
65 and coming on the clouds of heaven. Then the
high priest rent his garments saying, He blas-
phemed, what further need have we of witness-
66 ing? behold now ye heard the blasphemy, what
think ye? And they answering said, He is wor-
67 thy of death. Then did they spit in His face and
smite Him with their fists, and some smote Him
68 with the palms of their hands saying, Prophesy
unto us, Thou Christ, who is he who struck Thee?
69 Now Peter was sitting without in the court,
and one maid came unto him saying, Thou also
70 wast with Jesus the Galilaean. But he denied
before them all saying, I know not what thou
71 sayest. And going out into the porch another
maid saw him and saith unto them who were
there, This man was with Jesus the Nazarene.
72 And again he denied with an oath, I know not the
73 man. And after a little while they who stood by
coming said to Peter, Truly thou also art of them
for even thy speech doth make thee manifest.
74 Then began he to curse and to swear, I know not
75 the man. And straightway the cock crew. And
Peter remembered the word which Jesus had said,
Before the cock crow thou shalt deny Me thrice.
And going out he wept bitterly.

CHAPTER 27

NOW when morning was come all the chief
priests and the elders of the people took counsel

against Jesus that they might put Him to death,
2 and binding Him they led Him away and delivered
Him to Pilate the governor.
3 Then Judas who betrayed Him seeing that
He was condemned, repenting brought back the
thirty pieces of silver to the chief priests and
4 elders saying, I sinned betraying innocent blood.
But they said, What is that to us? thou shalt see
5 to that. And casting down the pieces of silver
into the sanctuary he departed, and going away
6 hanged himself. And the chief priests taking
the pieces of silver said, It is not lawful to put
them into the treasury since it is the price of
7 blood. And taking counsel they bought with
them the potter's field as a burial place for stran-
8 gers. Wherefore that field was called The field
9 of blood unto this day. Then was fulfilled that
which was spoken through Jeremiah the prophet
saying, And I took the thirty pieces of silver the
price of Him who was priced whom certain of the
10 children of Israel did price, and I gave them for
the potter's field as the Lord appointed me.
11 Now Jesus stood before the governor, and
the governor asked Him saying, Art Thou the
King of the Jews? And Jesus said unto him,
12 Thou sayest. And when He was accused by the
chief priests and elders He answered nothing.
13 Then saith Pilate unto Him, Hearest Thou not
how many things they are witnessing against
14 Thee? And He gave him no answer not even to
one word insomuch that the governor marvelled

15 greatly. Now at a feast the governor was ac-
customed to release unto the multitude one pris-
16 oner whom they willed. And they had then a
17 notable prisoner called Barabbas. When there-
fore they were gathered together Pilate said unto
them, Whom will ye that I shall release unto you?
18 Barabbas or Jesus who is called Christ? for He
knew that for envy they had delivered Him up.
19 And while he was sitting on the judgment seat
his wife sent unto him saying, Have thou nothing
to do with that righteous man for I suffered many
20 things this day in a dream because of Him. Now
the chief priests and the elders persuaded the mul-
titudes that they should ask for themselves
21 Barabbas and might destroy Jesus. But the
governor answering said unto them, Which of the
two will ye that I shall release unto you? And
22 they said, Barabbas. Pilate saith unto them,
What then shall I do unto Jesus who is called
Christ? They all say, Let Him be crucified.
23 And he said, Why, what evil did He? But they
were crying out exceedingly saying, Let Him be
24 crucified. And Pilate seeing that he was profit-
ing nothing but rather that a tumult was arising,
taking water he washed his hands before the mul-
titude saying, I am innocent of the blood of this
25 righteous man, ye shall see to it. And all the
people answering said, His blood be on us and on
26 our children. Then released he unto them Barab-
bas, but scourging Jesus delivered Him up that
He might be crucified.

27 Then the soldiers of the governor taking Je-
sus into the Praetorium gathered against Him
28 the whole band, and stripping Him put on Him a
29 scarlet robe. And plaiting a crown of thorns
they put it upon His head and a reed in His right
hand, and they kneeling down before Him mocked
30 Him saying, Hail, King of the Jews! And spit-
ting upon Him they took the reed and were smit-
31 ing Him on the head. And when they had
mocked Him they took off from Him the robe and
put on Him His garments and led Him away to
crucify Him.
32 And coming out they found a man of Cyrene,
Simon by name, him they compelled to go with
33 them that he might bear His cross. And coming
unto a place called Golgotha, that is called, The
34 place of a skull, they gave Him wine to drink
mingled with gall, and tasting He willed not to
35 drink. And crucifying Him, they divided His
garments casting a lot, (that it might be fulfilled
which was spoken by the prophet, They parted My
garments among them, and upon My vesture did
36 they cast lots,) and sitting down they were
37 watching Him there. And they placed over His
head His accusation written, THIS IS JESUS
38 THE KING OF THE JEWS. Then were crucified
with Him two robbers, one on the right hand and
39 one on the left. And those passing by were revil-
40 ing Him wagging their heads and saying, Thou
who destroyest the temple and buildest it in three
days save Thyself, if Thou art the Son of God

41 come down from the cross. In like manner also
the chief priests mocking Him with the scribes
42 and elders were saying, He saved others, Himself
He is not able to save. He is the King of Israel,
let Him now come down from the cross and we
43 will believe on Him. He has trusted on God to be
delivered, let Him deliver Him now if He desireth
44 Him, for He said, I am the Son of God. The rob-
bers also who were crucified with Him, with the
same were reproaching Him.
45 Now from the sixth hour there was darkness
46 over all the land until the ninth hour. And about
the ninth hour Jesus cried with a loud voice say-
ing, Eli Eli lama sabachthani? that is, My God
47 My God why didst Thou forsake Me? And some
of them who stood there hearing were saying,
48 This man calleth Elijah. And straightway one
of them running and taking a sponge and filling
it with vinegar and putting it on a reed was giving
49 Him to drink. And the rest said, Let alone, let
50 us see whether Elijah cometh to save Him. And
Jesus crying again with a loud voice yielded up
51 His spirit. And behold the veil of the temple
was rent in two from the top to the bottom and
52 the earth did quake and the rocks were rent and
the tombs were opened, and many bodies of the
53 saints who have fallen asleep were raised, and
coming forth out of the tombs after His resurrec-
tion they entered into the holy city and appeared
54 unto many. Now the centurion and they who
were with him watching Jesus seeing the earth-

quake and the things that were done feared exceedingly saying, Truly this was the Son of God.
55 And many women were there to behold from afar who followed Jesus from Galilee ministering unto
56 Him, among whom was Mary Magdalene and Mary the mother of James and Joses and the mother of the sons of Zebedee.
57 And when even was come there came a rich man from Arimathaea named Joseph who also
58 himself was Jesus' disciple, this man coming to Pilate asked for himself the body of Jesus. Then
59 Pilate commanded it to be given up. And Joseph
60 taking the body wrapped it in clean linen and laid it in his own new tomb which he hewed in the rock, and rolling a great stone to the door of the
61 tomb he departed. And Mary Magdalene was there and the other Mary sitting over against the sepulchre.
62 Now on the morrow which is after the Preparation the chief priests and the Pharisees were
63 gathered together unto Pilate saying, Sir we remember that that deceiver said while yet living,
64 After three days I rise. Command therefore the sepulchre to be made secure until the third day lest perchance His disciples coming might steal Him and say unto the people, He was raised from the dead, and the last deception will be worse than
65 the first. Pilate said unto them, Ye have a guard, go your way make it secure for yourselves
66 as ye know how. So they going secured for themselves the sepulchre sealing the stone with the guard.

CHAPTER 28

NOW late on the sabbath day as the first day
of the week was coming on came Mary Magdalene
2 and the other Mary to behold the sepulchre. And
behold there was a great earthquake, for an angel
of the Lord descending from heaven and coming
near rolled away the stone and was sitting upon
3 it. His appearance was as lightning and his rai-
4 ment white as snow, and for fear of him the
watchers trembled violently and became as dead
5 men. And the angel answering said unto the
women, Fear not ye, for I know that ye seek Jesus
6 who hath been crucified. He is not here, for He
was raised even as He said, Come, see the place
7 where the Lord was lying. And going tell His
disciples, He was raised from the dead, and lo He
goeth before you into Galilee, there shall ye see
8 Him: lo I told you. And departing quickly from
the tomb with fear and great joy they ran to tell
9 His disciples. And behold Jesus met them say-
ing, All hail. And they who came took hold of
10 His feet and worshipped Him. Then saith Jesus
unto them, Fear not, go tell My brethren, that
they might depart into Galilee and there shall
they see Me.

11 Now while they were going, behold some of
the guard coming into the city told the chief
12 priests all things that have come to pass. And
assembling with the elders and taking counsel
together they gave much money to the soldiers

13 saying, Say ye, His disciples coming by night
14 stole Him while we were sleeping. And if this
be heard by the governor we will persuade him
15 and make you free from care. And taking the
money they did as they were taught, and this
saying was spread abroad among the Jews until
this day.
16 But the eleven disciples went into Galilee un-
to the mountain where Jesus appointed them.
17 And seeing Him they worshipped Him, but some
18 doubted. And Jesus coming to them spake unto
them saying, All authority was given unto Me in
19 heaven and on earth. Going therefore make dis-
ciples of all the nations, baptizing them into the
name of the Father and of the Son and of the Holy
20 Spirit, teaching them to observe all things what-
soever I commanded you, and lo I am with you all
the days even unto the consummation of the age.

THE GOSPEL ACCORDING TO

MARK

THE beginning of the gospel of Jesus Christ,
the Son of God,
2 Even as it has been written in Isaiah the prophet,
Behold, I send My messenger before Thy face,
3 who shall prepare Thy way: the voice of one cry-
ing in the wilderness, Make ye ready the way of
4 the Lord, make His paths straight. John came,
who baptized in the wilderness and proclaimed
the baptism of repentance for remission of sins.
5 And all they of the country of Judea and all they
of Jerusalem were going out unto him and were
being baptized by him in the river Jordan, confess-
6 ing their sins. And John was clothed with cam-
el's hair and a girdle of skin about his loins
7 and was eating locusts and wild honey. And he
proclaimed saying, There cometh after me He
who is mightier than I, the latchet of whose san-
dals I am not worthy, stooping down, to unloose.
8 I baptized you with water but He will baptize you
with the Holy Spirit.
9 And it came to pass in those days that Jesus
came from Nazareth of Galilee and was baptized
10 by John in the Jordan. And straightway coming
up out of the water He saw the heavens rending
asunder and the Spirit as a dove descending upon
11 Him; and a voice came out of the heavens, Thou
art My beloved Son, in Thee I was well pleased.

12 And straightway the Spirit driveth Him into
13 the wilderness. And He was in the wilderness forty days tempted by Satan, and He was with the wild beasts, and the angels were ministering unto Him.
14 Now after John was delivered up, Jesus came
15 into Galilee proclaiming the gospel of God and saying, The time has been fulfilled and the kingdom of God has come near, repent ye and believe in the gospel.
16 And passing along by the sea of Galilee He saw Simon and Andrew the brother of Simon cast-
17 ing a net in the sea for they were fishers. And Jesus said unto them, Come ye after Me and I will
18 make you to become fishers of men. And straightway leaving their nets they followed Him.
19 And going a little further He saw James the son of Zebedee and John his brother and them who
20 were in the boat mending their nets, and straightway He called them, and leaving their father Zebedee in the boat with the hired servants they went after Him.
21 And they go into Capernaum, and straightway on the sabbath day entering into the syna-
22 gogue He was teaching. And they were astonished at His teaching for He was teaching them as
23 having authority and not as the scribes. And straightway there was in their synagogue a man
24 with an unclean spirit, and he cried out saying, What have we to do with Thee, Thou Jesus of Nazareth? Didst Thou come to destroy us? I

know Thee who Thou art, the Holy One of God.
25 And Jesus rebuked him saying, Be silenced and
26 come out of him. And the unclean spirit, tearing
him and crying with a loud voice, came out of him.
27 And they were all amazed insomuch that they
questioned among themselves saying, What is
this, a new teaching? With authority He is com-
manding even the unclean spirits and they are
28 obeying Him. And the report of Him went out
straightway everywhere into all the region round
about Galilee.
29 And straightway coming out of the syna-
gogue they came into the house of Simon and An-
30 drew with James and John. Now Simon's wife's
mother was lying sick of a fever and straight-
31 way they tell Him of her, and coming He raised
her up grasping her hand, and the fever left her
and she was ministering unto them.
32 And when the evening came and the sun did
set, they brought unto Him all who were sick and
33 them who were possessed with demons. And all
the city was gathered together at the door. And
34 He healed many who were sick with divers
diseases and cast out many demons, and He per-
mitted not the demons to speak because they knew
Him.
35 And arising very early by night He went
out and went into a desert place and there was
36 praying. And Simon and they who were with
37 Him followed after Him, and they found Him and
38 say unto Him, All are seeking Thee. And He

saith unto them, Let us go elsewhere into the next towns that I may make proclamation there also
39 for to this end came I forth. And He came into their synagogues throughout all Galilee making proclamation and casting out demons.
40 And there cometh to Him a leper beseeching Him and kneeling down to Him and saying unto Him, If Thou wilt Thou art able to cleanse me.
41 And being moved with compassion, stretching forth His hand He touched him and saith unto
42 him, I will, be thou made clean. And straightway the leprosy departed from him and he was made
43 clean. And strictly charging him He straight-
44 way sent him out and saith unto him, See that thou say nothing to any one; but go thy way, show thyself to the priest, and offer for thy cleansing the things which Moses commanded for
45 a testimony unto them. But going out he began to proclaim many things and to spread abroad the matter insomuch that Jesus was no longer able openly to enter into a city but was without in desert places, and they came to Him from every quarter.

CHAPTER 2

And entering again into Capernaum after some days, it was heard that He is in the house.
2 And many were gathered together so that there was no longer room, no, not even about the door,
3 and He was speaking the word unto them. And they come bringing unto Him a man sick of the

palsy, borne of four. And not being able to bring
him unto Him for the crowd, they uncovered the
roof where He was and breaking it up, they let
down the bed whereon the sick of the palsy was
lying. And Jesus seeing their faith saith unto
the sick of the palsy, Child, thy sins have been
forgiven. But there were certain of the scribes
sitting there and reasoning in their hearts, Why
doth this man thus speak? He blasphemeth.
Who is able to forgive sins but one, even God?
And straightway Jesus perceiving in His spirit
that they so reason within themselves, saith
unto them, Why reason ye these things in your
hearts? Which is easier: to say to the paralytic,
Thy sins have been forgiven, or to say, Arise
and take up thy bed and walk? But that ye may
know that the Son of man hath authority on earth
to forgive sins (He saith to the sick of the palsy),
I say unto thee, Arise, take up thy bed and go unto
thy house. And he was raised up, and straight-
way taking up the bed he went forth before them
all insomuch that they were all amazed and glori-
fied God saying, We never saw it on this fashion.
And He went forth again by the sea side, and
all the multitude was coming unto Him, and He
was teaching them. And passing by He saw Levi
the son of Alphaeus sitting at the tax-office and
He saith unto him, Follow Me. And arising, he
followed Him. And it came to pass that He was
dining at his house and many tax-gatherers were
sitting with Jesus and His disciples, for there

were many and they were following Him. And
the scribes of the Pharisees seeing that He was
eating with the sinners and tax-gatherers were
saying unto His disciples, He eateth and drinketh
with tax-gatherers and sinners. And Jesus hear-
ing it saith unto them, They who are well have
no need of a physician but they who are sick; I
came not to call the righteous but sinners.

And John's disciples and the Pharisees were
fasting and they come and say unto Him, Why
do John's disciples and the disciples of the Phari-
sees fast but Thy disciples fast not? And Jesus
said unto them, The sons of the bridechamber
are not able to fast while the bridegroom is with
them, as long as they have the bridegroom with
them they are not able to fast. But the days will
come when the bridegroom may be taken away
from them and then will they fast in that day.
No man seweth a piece of unshrunk cloth on an
old garment else that which should fill it up tak-
eth from it, the new from the old and a worse
rent is made. And no man putteth new wine in-
to old wine-skins else the wine will burst the
skins, and the wine perisheth and the skins; but
they put new wine into fresh wine-skins.

And it came to pass that He was going on the
sabbath day through the grain fields, and His dis-
ciples began as they went plucking the ears of
grain. And the Pharisees were saying unto Him,
Behold, why do they on the sabbath day that
which is not lawful? And He said unto them,

Did ye never read what David did when he had need and hungered, he and they who were with
26 him, how he entered into the house of God when Abiathar was high priest and did eat the showbread which it is not lawful for any but the priests to eat and gave also to them who were
27 with him? And He was saying unto them, The sabbath was made for man and not man for the
28 sabbath, so that the Son of man is Lord even of the sabbath.

CHAPTER 3

AND He entered again into the synagogue and there was a man there having his hand
2 withered, and they were watching Him closely if He will heal him on the sabbath day that they
3 might accuse Him. And He saith unto the man who has the withered hand, Arise into
4 the midst. And He saith unto them, Is it lawful on the sabbath day to do good or to do evil? to save life or to kill? But they are keeping silent.
5 And looking round about on them with anger being grieved at the hardness of their heart He saith unto the man, Stretch forth thy hand. And he stretched it forth and his hand was re-
6 stored. And the Pharisees going out straightway with the Herodians were making counsel against Him that they might destroy Him.
7 And Jesus with His disciples withdrew to the sea, and a great multitude from Galilee fol-
8 lowed and from Judaea and from Jerusalem and

from Idumaea and beyond Jordan, and about Tyre
and Sidon a great multitude hearing what great
9 things He was doing came unto Him. And He
spake to His disciples that a little boat should
wait upon Him because of the multitude lest they
10 should throng Him, for He healed many insomuch
that as many as were having plagues were falling
11 upon Him that they might touch Him. And the
unclean spirits when they were beholding Him
were falling down before Him and crying out say-
12 ing, Thou art the Son of God. And many times
He was charging them that they should not make
Him known.

13 And He goeth up into the mountain and call-
eth unto Him whom He Himself willed and they
14 went unto Him. And He appointed twelve that
they might be with Him and that He might send
15 them forth to preach and to have authority to
16 cast out demons: and Simon He surnamed Peter,
17 and James the son of Zebedee and John the broth-
er of James, and them He surnamed Boanerges
18 which is Sons of thunder, and Andrew and Philip
and Bartholomew and Matthew and Thomas and
James the son of Alphaeus and Thaddaeus and
19 Simon the Cananaean and Judas Iscariot who also
betrayed Him.

20 And He cometh into a house and the multi-
tude cometh together again so that they were not
21 able even to eat bread. And those with Him
hearing it went out to lay hold on Him for they
22 were saying, He is beside Himself. And the

scribes who came down from Jerusalem were saying, He hath Beelzebub, and, By the prince of the
23 demons casteth He out demons. And calling them unto Him He was saying unto them in parables,
24 How is Satan able to cast out Satan? And if a kingdom be divided against itself that kingdom
25 is not able to stand, and if a house be divided against itself that house will not be able to stand.
26 And if Satan riseth up against himself and is divided he is not able to stand but hath an end.
27 But no one is able entering into the house of the strong to spoil his goods except he first bind the
28 strong, and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men and their blasphemies where-
29 with soever they might blaspheme; but whosoever may blaspheme against the Holy Spirit hath not forgiveness unto the age but is guilty of eonian
30 sin; because they were saying, He hath an unclean spirit.

31 And His mother and His brethren come, and standing without sent unto Him calling Him.
32 And a multitude was sitting about Him and they say unto Him, Behold Thy mother and Thy breth-
33 ren without are seeking Thee. And answering them He saith, Who is My mother and My breth-
34 ren? And looking round on them who are sitting round about Him He saith, Behold My mother and
35 My brethren! for whosoever may do the will of God the same is My brother and sister and mother.

CHAPTER 4

AND again He began to teach by the seaside.
And there gathered unto Him a very great multitude, so that entering into a boat He was sitting
in the sea, and all the multitude were by the sea
2 on the land. And He began to teach them many
things in parables and was saying unto them in
3 His teaching, Hearken! Behold the sower went
4 forth to sow, and it came to pass as he sowed some
indeed fell by the wayside, and the birds came and
5 devoured it. And other fell on rocky ground
where it was not having much earth, and
straightway it sprang up because it had no depth
6 of earth, and when the sun arose it was scorched
7 and because it had no root it was withered. And
other fell among thorns and the thorns grew up
8 and choked it and it yielded no fruit. And others
fell into the good ground and were yielding fruit,
growing up and increasing and were bearing
9 thirtyfold and sixtyfold and a hundredfold. And
He was saying, Who hath ears to hear let him
hear.

10 And when He was alone they that were about
Him with the twelve were asking Him the para-
11 bles. And He was saying unto them, Unto you
has been given the mystery of the kingdom of
God, but unto them who are without all things
12 are done in parables, that seeing they may see and
may not perceive and hearing they may hear and
may not understand lest haply they may turn a-
13 gain and it may be forgiven them. And He saith

unto them, Know ye not this parable? and how
14 shall ye know all the parables? The sower sow-
15 eth the word. And these are they by the way-
side where the word is sown, and whenever they
might hear straightway cometh Satan and taketh
away the word which hath been sown in them.
16 And these in like manner are they who are sown
upon the rocky places, who whenever they might
hear the word straightway receive it with joy,
17 and they have not root in themselves but endure
for a season, then when tribulation or persecution
ariseth because of the word straightway they are
18 offended. And others are they who are sown a-
mong the thorns, these are they who heard the
19 word, and the cares of the age and the deceitful-
ness of riches and the lusts of other things enter-
ing in choke the word and it becometh unfruitful.
20 And those are they who were sown upon the good
ground, such as hear the word and accept it and
bear fruit thirtyfold and sixtyfold and a hundred-
fold.

21 And He was saying unto them, Is the lamp
brought that it may be put under the measure or
under the bed? Is it not rather that it may be
22 put on the stand? For there is nothing hid save
that it might be manifested, neither was anything
23 made secret but that it might come to light. If
24 any one hath ears to hear let him hear. And He
said unto them, Take heed what ye hear. With
what measure ye measure it shall be measured
25 unto you and more shall be given unto you. For

he who hath to him shall be given, and he who hath not from him shall be taken away even that which he hath.

26 And He was saying, So is the kingdom of God
27 as a man might cast seed upon the earth and should sleep and rise night and day, and the seed should spring up and grow he knoweth not how.
28 The earth beareth fruit of itself first the blade,
29 then the ear then the full grain in the ear. But when the fruit may be ripe straightway he putteth forth the sickle because the harvest has come.
30 And He was saying, How may we liken the kingdom of God? or in what parable may we set
31 it forth? As a grain of mustard seed which when it may be sown upon the earth is less than
32 all the seeds that are upon the earth, yet when it may be sown groweth up and becometh greater than all the herbs and putteth out great branches so that the birds of the heaven are able to lodge under the shadow thereof.
33 And with many such parables He was speaking the word unto them as they were able to hear
34 it and without a parable was He not speaking unto them, but privately to His own disciples He was expounding all things.
35 And on that day when even was come He saith unto them, Let us go over unto the other
36 side. And leaving the multitude they took Him with them even as He was in the boat. And
37 other little boats were with Him. And there ariseth a great tempest of wind and the waves

were beating into the boat insomuch that the
38 boat was now filling. And He Himself was in the
stern of the boat sleeping on the cushion, and they
arouse Him and say unto Him, Master is it not a
39 care unto Thee that we are perishing? And be-
ing thoroughly awakened He rebuked the wind
and said unto the sea, Be peaceful, remain still.
And the wind ceased and there was a great calm.
40 And He said unto them, Why are ye fearful?
41 Have ye not yet faith? And they feared exceed-
ingly and were saying one to another, Who then
is this that even the wind and the sea obey Him?

CHAPTER 5

AND they came to the other side of the sea
2 into the country of the Gerasenes. And when He
was come out of the boat straightway there met
Him out of the tombs a man with an unclean
3 spirit who was having his dwelling in the tombs,
and no man was able any more to bind him, no,
4 not with a chain because he had often been bound
with fetters and chains, and the chains had been
rent asunder by him and the fetters broken in
pieces; and no man had strength to tame him.
5 And always night and day in the tombs and in
the mountains he was crying out and cutting him-
6 self with stones. And seeing Jesus from afar
7 he ran and worshipped Him, and crying out with
a loud voice He saith, What have I to do with
Thee, Jesus, Thou Son of the Most High God? I
adjure Thee by God that Thou torment me not.

8 For He was saying unto him, Come forth thou
9 unclean spirit out of the man. And He was
asking him, What is thy name? And he saith
unto Him, My name is Legion for we are many.
10 And he was beseeching Him many times that He
would not send them away out of the country.
11 Now there was there on the mountainside a great
12 herd of swine feeding. And they besought Him
saying, Send us into the swine that we may enter
13 into them. And He gave them leave. And the
unclean spirits coming out entered into the
swine, and the herd numbering about two thou-
sand rushed down the steep place into the sea and
14 they were being choked in the sea. And those
feeding them fled and told it in the city and in the
country. And they came to see what it is which
15 has come to pass. And they come to Jesus and
behold him who was possessed with demons sit-
ting clothed in his right mind even him who had
16 the legion, and they were afraid. And they who
saw it declared how it came to pass to him who
was possessed with demons and concerning the
17 swine. And they began to beseech Him to de-
18 part from their borders. And as He was enter-
ing into the boat he who had been possessed with
demons was beseeching Him that he might be
19 with Him. And He permitted him not but saith
unto him, Go to thy house unto thy friends and
tell them how great things the Lord hath done
20 for thee and had mercy on thee. And he went
his way and began to publish in Decapolis how

great things Jesus did for him, and all men were marvelling.

21 And when Jesus crossed over again in the boat unto the other side a great multitude was
22 gathered unto Him, and He was by the sea. And there cometh one of the rulers of the synagogue, Jairus by name, and seeing Him he falleth at His
23 feet and beseecheth Him much saying, My little daughter is at the point of death; I pray Thee that coming Thou mayest lay Thy hands on her
24 that she may be made well and live. And He went with him, and a great multitude was following Him and they were thronging Him.

25 And a woman being in an issue of blood
26 twelve years and suffering many things under many physicians and spending her all and profit-
27 ing nothing but rather becoming worse, hearing the things concerning Jesus, coming in the mul-
28 titude, from behind touched His garment. For she was saying, If I may possibly touch even His
29 garments I shall be made well. And straightway the fountain of her blood was dried up and she knew in her body that she had been healed of her
30 plague. And straightway Jesus perceiving in Himself the power going forth from Him, turning about in the multitude, was saying, Who touched
31 My garments? And His disciples were saying unto Him, Thou seest the multitude thronging
32 Thee, and sayest Thou, Who touched Me? And He was looking round about to see her who did
33 this. But the woman fearing and trembling hav-

ing known what had been done to her came and fell down before Him and told Him all the truth.
34 And He said unto her, Daughter thy faith hath made thee well, go into peace and be whole of thy plague.
35 While He was yet speaking, they come from the ruler of the synagogue's house saying, Thy daughter died. Why further troublest thou the
36 Teacher? But Jesus overhearing the word spoken saith unto the ruler of the synagogue,
37 Fear not, only believe. And He permitted no man to follow Him save Peter and James and
38 John the brother of James. And they come to the house of the ruler of the synagogue and He beholdeth a tumult and much weeping and wail-
39 ing. And entering in He saith unto them, Why make ye a tumult and weep? The child did not
40 die but is sleeping. And they were laughing at Him. But He putting them all forth taketh with Him the father of the child and her mother and them who were with Him and goeth in where the
41 child was. And taking the child by the hand He saith unto her, Talitha koum, which is being in-
42 terpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up and was walking for she was twelve years old. And they were amazed straightway with a great amazement.
43 And He charged them much that no man should know this, and He said that something should be given her to eat.

CHAPTER 6

AND He went out from thence, and He cometh into His own country, and His disciples follow
2 Him. And when the sabbath was come He began to teach in the synagogue and many hearing Him were astonished saying, Whence hath this man these things? and, What the wisdom which was given unto this man and such mighty works
3 wrought through His hands? Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not His sisters here with us? And they were offended
4 in Him. And Jesus was saying unto them, A prophet is not without honor save in his own country and among his own kindred and in his
5 own house. And He was not able there to do any mighty work except laying His hands upon a few
6 sick folk, He healed them; and He marvelled because of their unbelief. And He was going round about the villages teaching.

7 And He called unto Him the twelve and began to send them forth two by two, and He was giving them authority over the unclean spirits.
8 And He charged them that they should take nothing for their journey save a staff only — no
9 bread, no satchel, no money in their purse, but
10 shod with sandals and put not on two coats. And He was saying unto them, Wheresoever ye enter into a house there abide till ye may depart thence.
11 And whatsoever place might not receive you, neither hear you, going forth thence, shake off the

dust that is under your feet for a testimony unto
12 them. And going out they preached that they
13 should repent. And they were casting out many
demons and were anointing with oil many that
were sick and were healing them.
14 And king Herod heard thereof, for His name
had become famous, and he was saying, John the
Baptist hath been raised from the dead, and
therefore these powers are working mightily in
15 him. And others were saying, It is Elijah, and
others were saying, A prophet or as one of the
16 prophets. But Herod hearing was saying, This
one who was raised up is John whom I beheaded.
17 For Herod himself sending, laid hold upon John
and bound him in prison for the sake of Herodias
his brother Philip's wife because he married her.
18 For John was saying unto Herod, It is not lawful
19 for thee to have thy brother's wife. And Herodi-
as was holding a grudge against him and was de-
20 siring to kill him and was not able, for Herod was
fearing John knowing that he was a righteous
and holy man and was keeping him safe. And
hearing him, he was doing many things and hear-
21 ing him gladly. And an opportune day coming
when Herod on his birthday made a supper to his
great men and the high captains and the chief
22 men of Galilee, and the daughter of the very He-
rodias herself, coming in and dancing, pleased
Herod and them who feasted with him, and the
king said unto the damsel, Ask of me whatsoever
23 thou wilt and I will give it thee. And he sware

unto her, Whatsoever thou mayest ask of me I will give it thee unto the half of my kingdom.
24 And going out she said unto her mother, What should I ask? And she said, The head of John
25 the Baptist. And coming in straightway unto the king with haste she asked saying, I will that thou give me immediately in a platter the head of
26 John the Baptist. And the king was exceeding sorry, but for the sake of his oaths and of those feasting with him, he willed not to reject her.
27 And straightway the king sending forth a soldier of his guard, commanded to bring his head; and
28 he going beheaded him in the prison and brought his head in a platter and gave it to the damsel,
29 and the damsel gave it to her mother. And his disciples hearing came and took up his corpse and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus, and they told Him all things whatsoever they did and whatsoever they taught.
31 And He saith unto them, Come ye yourselves apart into a desert place and rest yourselves a little while. For there were many coming and going and they had no opportunity so much as to
32 eat. And they went away in the boat to a desert
33 place apart. And many saw them going and knew them and they ran there together on foot
34 from all the cities and outwent them. And coming forth He saw a great multitude, and He was moved with compassion for them because they were as sheep not having a shepherd; and He be-

35 gan to teach them many things. And when it
was already a late hour His disciples coming unto
Him were saying, The place is desert and the hour
36 is already late, send them away that going into
the country and villages round about they might
buy themselves somewhat that they might eat.
37 But He answering said unto them, Give ye them
to eat. And they say unto Him, Going shall we
buy two hundred pennyworth of bread and give
38 them to eat? And He saith unto them, How
many loaves have ye? Go and see. And know-
39 ing they say, Five and two fishes. And He com-
manded them all to sit down by companies upon
40 the green grass. And they sat down in rows by
41 hundreds and by fifties. And taking the five
loaves and the two fishes and looking up to heav-
en He blessed and brake the loaves and was giving
to the disciples that they might set before them,
and the two fishes divided He among them all.
42 And they did all eat and were filled. And they
43 took up broken pieces twelve basketfuls also of
44 the fishes. And they that ate the loaves were
five thousand men.

45 And straightway He constrained His disci-
ples to enter into the boat and to go before Him
unto the other side unto Bethsaida until He Him-
46 self sendeth the multitude away. And taking
leave of them He departed into the mountain to
47 pray. And when evening came the boat was in
the midst of the sea and He alone on the land.
48 And seeing them distressed in rowing for the

wind was contrary unto them, about the fourth watch of the night He cometh unto them walking on the sea, and He seemingly would have passed
49 by them, but they seeing Him walking upon the sea thought, It is an apparition, and cried out;
50 for they all saw Him and were troubled. But He straightway spoke with them and saith unto them, Be of good cheer, it is I, be not afraid.
51 And He went up unto them into the boat and the wind ceased, and they were greatly out of meas-
52 ure amazed in themselves, for they understood not concerning the loaves, but their heart was hardened.
53 And crossing over unto the land they came
54 to Gennesaret and anchored the boat. And when they came out of the boat, straightway recogniz-
55 ing Him, they ran round about that whole region and began to carry about on their beds those who
56 were sick where they were hearing He is. And wheresoever He was entering into villages or into cities or into the country, they laid the sick in the marketplaces and were beseeching Him that they might touch if it were but the border of His garment, and as many as touched Him were being made well.

CHAPTER 7

AND there gathered together unto Him the Pharisees and certain of the scribes coming from
2 Jerusalem, and seeing some of His disciples eating their bread with defiled that is unwashed

3 hands. (For the Pharisees and all the Jews ex-
cept they may wash their hands diligently eat
4 not holding the tradition of the elders, and when
they come from the marketplace except they
sprinkle themselves they eat not, and many other
things there be which they have received to hold,
sprinkling of cups and pots and brazen vessels
5 and lids.) And the Pharisees and the scribes ask
Him, Why walk not Thy disciples according to the
tradition of the elders but eat their bread with
6 defiled hands? And He said unto them, Well
did Isaiah prophesy of you hypocrites as it has
been written, This people honoreth Me with their
7 lips but their heart is far from Me, but in vain do
they worship Me teaching as teachings the com-
8 mandments of men. Ye leave the commandment
9 of God and hold fast the tradition of men. And
He was saying unto them, Full well do ye reject
the commandment of God that ye may keep your
10 tradition. For Moses said, Honor thy father and
thy mother, and, He that speaketh evil of father
11 or mother let him die the death; but ye say, If a
man shall say to his father or his mother, That
wherewith thou mightest have been profited by
12 me is Corban, that is to say, given to God, ye no
longer suffer him to do aught for his father or
13 his mother, making void the word of God by your
tradition which ye have delivered, and many such
14 like things do ye. And calling unto Him the mul-
titude again He was saying unto them, Hear Me
15 all of you and understand; there is nothing from

without the man going into him is able to defile
him, but the things which proceed out of the man
16 are those which defile the man. (If any man
17 hath ears to hear let him hear.) And when He
entered into the house from the multitude the dis-
18 ciples were asking of Him the parable. And He
saith unto them, Are ye so without understanding
also? Perceived ye not that whatsoever from
without goeth into the man is not able to defile
19 him because it goeth not into his heart but into
his stomach and goeth out into the draught puri-
20 fying all foods? And He was saying, That which
proceedeth out of the man that defileth the man;
21 for from within out of the heart of men evil rea-
22 sonings proceed, fornications, thefts, murders,
adulteries, covetings, wickednesses, deceit, las-
civiousness, an evil eye, blasphemy, pride, foolish-
23 ness; all these evil things proceed from within
and defile the man.

24 And from there He arose and went away into
the borders of Tyre and Sidon. And entering in-
to a house, He would have no man to know it; and
25 He was not able to be hid, but straightway a wom-
an whose little daughter had an unclean spirit
hearing of Him and coming fell down at His feet
26 (now the woman was a Gentile, a Syrophoenician
by race), and was asking Him that He would cast
27 forth the demon out of her daughter. And He
was saying unto her, Let the children first be
filled, for it is not fitting to take the children's
28 bread and to cast it to the little dogs. But she

answered and saith unto Him, Yea Lord, even the little dogs under the table are eating of the chil-
29 dren's crumbs. And He saith unto her, For this saying go thy way, the demon has gone out of thy
30 daughter. And going away unto her house she found the child laid upon the bed and the demon gone out.

31 And again going out from the borders of Tyre He came through Sidon unto the sea of Galilee through the midst of the borders of Decap-
32 olis. And they bring unto Him one that was deaf and having an impediment in his speech, and they beseech Him that He might lay His hand up-
33 on him. And taking him aside from the multitude privately He put His fingers into his ears
34 and spitting touched his tongue, and looking up to heaven He sighed and saith unto him, Ephpha-
35 tha, that is, Be opened. And his ears were opened and the bond of his tongue was loosed and
36 he was speaking correctly. And He charged them that they should tell no man, but the more He charged them so much the more a great deal
37 they were publishing it. And they were beyond measure astonished saying, He hath done all things well, He maketh both the deaf to hear and the dumb to speak.

CHAPTER 8

IN those days there being again a great multitude and not having what they may eat, calling
2 unto Him His disciples He saith unto them, I

have compassion on the multitude because they continue with Me now three days and not having
3 what they may eat; and if I send them away fasting to their home they will faint in the way, and
4 some of them have come from far. And His disciples answered Him, Whence shall one be able to fill these men with bread here in a desert place?
5 And He was asking them, How many loaves have
6 ye? And they said, Seven. And He commanded the multitude to sit down on the ground; and taking the seven loaves and giving thanks, He brake and was giving to His disciples that they may set before them, and they set them before the mul-
7 titude. And they had a few small fishes, and blessing them He said to set these also before
8 them. And they did eat and were filled, and they took up of broken pieces that remained over seven
9 hampers. And they were about four thousand,
10 and He sent them away. And straightway He entered into the boat with His disciples and came into the parts of Dalmanutha.

11 And the Pharisees came forth and began to dispute with Him seeking of Him a sign from
12 heaven, tempting Him. And sighing deeply in His spirit He saith, Why doth this generation seek a sign? Verily I say unto you, No sign shall
13 be given unto this generation. And leaving them and again entering into the boat He departed to the other side.

14 And they forgot to take bread and they had
15 none in the boat with them except one loaf. And

He was charging them saying, Take heed, beware
of the leaven of the Pharisees and the leaven of
16 Herod. And they were reasoning one with an-
17 other saying, We have no bread. And Jesus per-
ceiving saith unto them, Why reason ye because
ye have no bread? Do ye not yet perceive
neither understand? Have ye your heart hard-
18 ened? Having eyes see ye not and having ears
19 hear ye not? And do ye not remember? When
I brake the five loaves among the five thousand
how many baskets full of broken pieces took ye
20 up? They say unto Him, Twelve. And when
the seven among the four thousand how many
hampers of broken pieces took ye up? And they
21 say unto Him, Seven. And He said unto them,
Do ye not yet understand?

22 And they come unto Bethsaida, and they
bring unto Him a blind man and beseech Him that
23 He might touch Him. And He took hold of the
blind man by the hand and brought him out of the
village, and spitting on his eyes and placing His
hands upon him He was asking him, Seest thou
24 anything? And looking up he said, I see men for
25 I behold them as trees walking. Then again He
placed His hands upon his eyes, and he looked
steadfastly and was restored and saw all things
26 clearly. And He sent him away to his home say-
ing, Do not even enter into the village.

27 And Jesus went forth and His disciples into
the villages of Caesarea Philippi and in the way
He asked His disciples saying unto them, Who do

28 men say that I am? And they told Him saying,
John the Baptist, and others, Elijah, but others,
29 One of the prophets. And He was asking them,
But who say ye that I am? Peter answering
30 saith unto Him, Thou art the Christ. And He
strictly charged them that they should tell no man
31 of Him. And He began to teach them that it
was necessary for the Son of man to suffer many
things and be rejected by the elders and the chief
priests and the scribes and be killed and after
32 three days to rise again. And He spake the say-
ing openly. And Peter taking Him aside began
33 to rebuke Him. But He turning about and seeing
His disciples rebuked Peter and saith, Get thee
behind Me, Satan, for thou mindest not the things
34 of God but the things of men. And calling unto
Him the multitude with His disciples He said un-
to them, If any man willeth to come after Me, let
him deny himself and take up his cross and follow
35 Me. For whosoever may will to save his life shall
lose it, and whosoever shall lose his life for My
36 sake and the gospel's shall save it. For what
doth it profit a man to gain the whole world and
37 forfeit his life? For what could a man give in
38 exchange for his life? For whosoever may be
ashamed of Me and of My words in this sinful
and adulterous generation the Son of man also
shall be ashamed of him whensoever He may
come in the glory of His Father with the holy
angels.

CHAPTER 9

And He was saying unto them, Verily I say
unto you, there are some of those standing here
who shall in no wise taste of death till they may
see the kingdom of God having come with power.
2 And after six days Jesus taketh with Him Peter
and James and John and bringeth them up into a
high mountain apart by themselves; and He was
3 transformed before them, and His garments be-
came glistering, exceeding white so as no fuller
4 on earth is able to whiten them. And there ap-
peared unto them Elijah with Moses and they
5 were talking with Jesus. And Peter answering
saith to Jesus, Rabbi, it is delightful for us to be
here, and let us make three tabernacles, one for
6 Thee and one for Moses and one for Elijah. For
he was not knowing what he might answer, for
7 they became greatly afraid. And there came a
cloud overshadowing them, and there came a
voice out of the cloud, This is My beloved Son,
8 Hear ye Him. And suddenly looking round
about they saw no one any more save Jesus only
with themselves.

9 And as they were coming down from the
mountain, He charged them that they should tell
no man what things they saw save when the Son
10 of man should arise again from the dead. And
they kept the saying, questioning among them-
selves what is the rising again from the dead.
11 And they were asking Him saying, The scribes
say that it is necessary for Elijah to come first.

12 And He said unto them, Elijah indeed coming
first restoreth all things. And how has it been
written of the Son of man that He should suffer
13 many things and be set at nought? But I say
unto you Elijah also has come and they did unto
him whatsoever they willed even as it has been
written of him.
14 And coming to the disciples they saw a great
multitude about them and scribes questioning
15 with them. And straightway all the multitude
seeing Him were greatly amazed and running
16 near were saluting Him. And He asked them,
17 What question ye with them? And one of the
multitude answered Him, Teacher, I brought unto
18 Thee my son having a dumb spirit, and wheresoever it taketh him it rendeth him, and he foameth and grindeth with his teeth and pineth away; and I spake to Thy disciples that they might cast
19 it out, and they were not able. And answering
them He saith, O faithless generation, how long
shall I be with you? how long shall I bear with
20 you? Bring him unto Me. And they brought
him unto Him, and seeing Him straightway the
spirit rent him grievously, and falling on the
21 ground he was wallowing, foaming. And He
asked his father, How long is it since this has
come unto him? And he said, From childhood.
22 And oft-times it has cast him both into the fire
and into the waters that it might destroy him;
but if Thou art able to do anything, help us hav-
23 ing compassion on us. And Jesus said unto him,

As for this case, if thou art able, all things are
24 possible to him that believeth. Straightway the
father of the child crying out was saying, I be-
25 lieve, help Thou mine unbelief. And Jesus see-
ing that a multitude is running together, rebuked
the unclean spirit saying unto him, Thou dumb
and deaf spirit, I command thee come out of him
26 and enter no more into him. And crying out
and rending him much he came out, and the child
became as one dead insomuch that most of them
27 were saying, He is dead. But Jesus taking him
28 by the hand lifted him up, and he arose. And
when He came into the house His disciples were
asking Him privately, Why were we not able to
29 cast it out? And He said unto them, This kind
is not able to be cast out by anything save by
prayer and fasting.

30 And going forth from thence they were pass-
ing through Galilee. And He was not desiring
31 that any man should know it, for He was teaching
His disciples and saying unto them, The Son of
man is delivered up into the hands of men and
they shall kill Him, and having been killed, after
32 three days He shall rise again. But they were
not understanding the saying and were fearing
to ask Him.

33 And they came to Capernaum, and when He
was in the house He was asking them, What were
34 you reasoning in the way? But they were hold-
ing their peace for they had disputed one with an-
35 other in the way, Who is greater? And sitting

down He called the twelve and saith unto them,
If any man desires to be first he shall be last of all
36 and minister of all. And taking a little child and
setting it in the midst of them and taking it in
37 His arms He said unto them, Whosoever may re-
ceive one of such little children in My name re-
ceiveth Me, and whosoever may receive Me re-
ceiveth not Me but Him who sent Me.
38 John said unto Him, Teacher, we saw a cer-
tain one casting out demons in Thy name, and we
forbade him because he was not following us.
39 But Jesus said, Forbid him not, for there is no
man who shall do a mighty work in My name
40 and be able quickly to speak evil of Me. For he
41 who is not against us is for us, for whosoever
shall give you a cup of water to drink because ye
are Christ's, verily I say unto you, He shall in no
42 wise lose his reward. And whosoever shall
offend one of these little ones who believe on Me,
it were better for him that a great millstone were
hanged about his neck and he hath been cast into
43 the sea. And if thy hand cause thee to offend,
cut it off; it is better for thee to enter into life
maimed rather than having thy two hands to go
into Gehenna, into the unquenchable fire.
44 (where their worm dieth not, and the fire is not
45 quenched) And if thy foot cause thee to offend,
cut it off; it is better for thee to enter into life
lame rather than having two feet to be cast into
46 Gehenna. (where their worm dieth not, and the
47 fire is not quenched) And if thine eye cause

thee to offend, cast it out; it is better for thee to enter into the kingdom of God with one eye rather than having two eyes to be cast into Ge-
48 henna where their worm dieth not and the fire is
49 not quenched. For every one shall be salted with fire, (and every sacrifice shall be salted with salt).
50 Salt is good; but if the salt may become saltless, wherewith will ye season it? Have salt in yourselves and be at peace one with another.

CHAPTER 10

AND arising from thence He cometh into the borders of Judaea and beyond Jordan, and multitudes come together unto Him again; and as He was accustomed, He was teaching them
2 again. And the Pharisees coming unto Him were asking Him if it is lawful for a man to put
3 away his wife, tempting Him. And He answering said unto them, What did Moses command
4 you? And they said, Moses permitted to write
5 a bill of divorcement and to put her away. But Jesus said unto them, For your hardness of heart
6 he wrote you this commandment, but from the beginning of the creation, male and female made
7 He them. For this cause shall a man leave his father and mother and shall cleave to his wife,
8 and the two shall be one flesh so that they are no
9 more two but one flesh. What therefore God
10 joined together, let not man put asunder. And in the house the disciples were asking Him again
11 of this matter. And He saith unto them, Who-

soever may put away his wife and may marry an-
12 other committeth adultery against her, and if
she herself putting away her husband may marry
another she committeth adultery.
13 And they were bringing unto Him little
children that He should touch them, and the dis-
14 ciples were rebuking them. But Jesus seeing it
was greatly displeased and said unto them, Suffer
the little children to come unto Me; forbid them
15 not, for of such is the kingdom of God. Verily I
say unto you, Whosoever may not receive the
kingdom of God as a little child he shall in no
16 wise enter therein. And taking them in His
arms He was blessing them laying His hands up-
on them.
17 And as He was going forth into the way, one
running to Him and kneeling to Him was asking
Him, Good Teacher, what shall I do that I may
18 inherit eonian life? And Jesus said unto him,
Why callest thou Me good? None is good save
19 One, even God. Thou knowest the command-
ments: Do not kill, do not commit adultery, do not
steal, do not bear false witness, do not defraud,
20 honor thy father and mother. And he said unto
Him, Teacher, all these things I observed from
21 my youth. And Jesus looking upon him loved
him and said unto him, One thing thou lackest;
go sell whatsoever thou hast and give to the poor
and thou shalt have treasure in heaven, and come,
22 follow Me. But his countenance falling at the
saying he went away sorrowful for he was having
great possessions.

23 And Jesus looked round about and saith unto His disciples, With what difficulty shall they who have riches enter into the kingdom of God!
24 And the disciples were amazed at His words. But Jesus answering again saith unto them, Children, how difficult is it for them who have trusted in
25 riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of
26 God. And they were astonished exceedingly, saying unto Him, Then who is able to be saved?
27 Jesus looking upon them saith, With men it is impossible, but not with God; for all things are
28 possible with God. Peter began to say unto Him,
29 Lo we left all and have followed Thee. Jesus said, Verily I say unto you, There is no man who left house or brethren or sisters or mother or father or children or lands for My sake and for
30 the gospel's sake, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions, and in the age to come, eonian life.
31 But many who are first shall be last, and the last first.
32 And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and they who followed were afraid. And taking again the twelve He began to tell them the things that were about to befall Him,
33 Behold we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests and

the scribes; and they shall condemn Him to death
34 and shall deliver Him unto the Gentiles, and they
shall mock Him and shall spit upon Him and shall
scourge Him and shall kill Him; and after three
days He shall rise again.
35 And there came near unto Him James and
John the sons of Zebedee saying unto Him,
Teacher, we desire that Thou shouldest do for us
36 whatsoever we might ask Thee. And He said un-
to them, What do you desire Me to do for you?
37 And they said unto Him, Grant unto us that we
may sit one on Thy right hand and one on Thy
38 left hand in Thy glory. But Jesus said unto
them, Ye know not what ye are asking. Are ye
able to drink the cup that I drink or to be bap-
tized with the baptism with which I am baptized?
39 And they said unto Him, We are able. And Je-
sus said unto them, The cup that I drink ye shall
drink and with the baptism with which I am bap-
40 tized shall ye be baptized, but to sit on My right
hand and on My left hand is not Mine to give, but
it is for them for whom it hath been prepared.
41 And the ten hearing began to be moved with in-
42 dignation concerning James and John. And Je-
sus calling them to Him saith unto them, Ye know
that they who are reputed to rule over the Gen-
tiles lord it over them, and their great ones ex-
43 ercise authority over them. But it is not so a-
mong you, but whosoever may desire to become
44 great among you shall be your minister, and who-
soever may desire to be first among you shall be

45 bondservant of all; for even the Son of man came
not to be ministered unto but to minister and to
give His life a ransom for many.
46 And they came to Jericho, and as He went
out from Jericho with His disciples and a great
multitude Bartimaeus the son of Timaeus a blind
47 beggar, was sitting by the wayside. And hear-
ing that it is Jesus of Nazareth he began to cry
out and say, Jesus, Thou son of David have mercy
48 on me. And many were rebuking him that he
should hold his peace, but he was crying out the
more a great deal, Thou son of David have mercy
49 on me. And Jesus standing still said, Call ye
him. And they call the blind man saying unto
50 him, Be of good cheer, rise, He calleth thee. And
he casting away his garment and springing to his
51 feet came to Jesus. And Jesus answering him
said, What wilt thou that I should do unto thee?
And the blind man said unto Him, Rabboni, that
52 I might receive my sight! And Jesus said unto
him, Go thy way, thy faith hath made thee well.
And straightway he received his sight and was
following Him in the way.

CHAPTER 11

AND when they draw nigh unto Jerusalem
unto Bethphage and Bethany at the mount of
2 Olives, He sendeth two of His disciples and saith
unto them, Go your way into the village which is
over against you, and straightway entering into
it ye shall find a colt tied whereon no one of men

ever yet sat; loose him and bring him. And if
any one may say unto you, Why do ye this? say
ye, The Lord hath need of him, and straightway
he will send him here again. And they went a-
way and found a colt tied at the door without in
the open street, and they were loosing him. And
certain of them who stood there were saying un-
to them, What do ye loosing the colt? And they
said unto them even as Jesus said, and they per-
mitted them. And they bring the colt unto Je-
sus, and they cast on him their garments, and He
sat upon him. And many spread their garments
upon the way, and others, young branches, cut-
ting them from the fields. And they who went
before and they who followed were crying aloud,
Hosanna! Blessed is He who cometh in the name
of the Lord! Blessed is the kingdom of our fa-
ther David that cometh. Hosanna in the
highest!

And He entered into Jerusalem into the tem-
ple, and looking round about upon all things, the
hour already being late, He went out unto Beth-
any with the twelve. And on the morrow when
they were coming out from Bethany He hungered.
And seeing a fig tree afar off having leaves, He
came if perhaps He shall find anything thereon,
and coming to it He found nothing but leaves, for
it was not the season of figs. And He answering
said unto it, May no man eat fruit from thee
henceforward unto the age. And His disciples
were listening.

15 And they come to Jerusalem, and entering into the temple He began to cast out them who sold and them who bought in the temple and overthrew the tables of the moneychangers and the
16 seats of them who sold the doves and was not permitting that any man should carry a vessel
17 through the temple and was teaching and saying unto them, Has it not been written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers.
18 And the chief priests and the scribes heard it and were seeking how they will destroy Him, for they were fearing Him for all the multitude was as-
19 tonished at His teaching. And when it became late, they were going forth out of the city.
20 And passing by in the morning they saw the
21 fig tree withered from the roots. And Peter calling to remembrance saith unto Him, Rabbi, behold the fig tree which Thou cursedst is withered.
22 And Jesus answering saith unto them, Have the
23 faith of God. Verily I say unto you, Whosoever may say unto this mountain, Be thou taken up and be thou cast into the sea, and may not doubt in his heart but may believe that what he saith
24 cometh to pass, it shall be to him. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive and it shall be to
25 you. And whensoever ye stand praying forgive if ye have aught against any one, that your Father who is in the heavens may forgive your
26 trespasses. But if ye do not forgive, neither will

your Father who is in the heavens forgive your trespasses.

27 And they come again to Jerusalem, and as He is walking in the temple, there come to Him the chief priests and the scribes and the elders;
28 and they were saying unto Him, By what authority doest Thou these things? or who gave Thee this authority that these things Thou mayest do?
29 And Jesus said unto them, I will ask of you one word and answer Me, and I will tell you by what
30 authority I am doing these things. The baptism of John, was it from heaven or from men? An-
31 swer Me. And they were reasoning with themselves saying, If we should say, From heaven, He
32 will say, Why then did ye not believe him? But should we say, From men, they were fearing the people; for all were holding John that he was in-
33 deed a prophet. And answering Jesus they say, We know not. And Jesus saith unto them, Neither tell I you by what authority I am doing these things.

CHAPTER 12

AND He began to speak unto them in parables. A man planted a vineyard and set a hedge about it and digged a pit for the winepress and built a tower and let it out to husbandmen and
2 went into a far country. And at the season he sent to the husbandmen a bondservant that he might receive from the husbandmen of the fruits
3 of the vineyard. And taking him, they beat him

4 and sent him away empty. And again he sent
unto them another bondservant, and him they
wounded in the head and handled shamefully.
5 And he sent another and him they killed, and
6 many others, beating some and killing some. He
had yet one, a beloved son; he sent him last unto
7 them saying, They will reverence my son. But
those husbandmen said among themselves, This
is the heir; come, let us kill him and the inherit-
8 ance shall be ours. And taking him, they killed
him and cast him forth out of the vineyard.
9 What therefore will the lord of the vineyard do?
He will come and destroy the husbandmen and
10 will give the vineyard unto others. Did ye not
read even this scripture: The stone which the
builders rejected the same was made the head of
11 the corner, this was from the Lord and it is mar-
12 vellous in our eyes? And they were seeking to
lay hold on Him, and they feared the multitude,
for they perceived that He spake the parable a-
gainst them, and leaving Him they went away.
13 And they send unto Him certain of the Phari-
sees and of the Herodians that they might catch
14 Him in conversation. And coming they say unto
Him, Teacher, We know that Thou art true and
it is not a care to Thee concerning any one; for
Thou regardest not the person of men but of a
truth teachest the way of God. Is it lawful to
15 give tribute unto Caesar or not? Should we give
or should we not give? But He knowing their
hypocrisy said unto them, Why tempt ye Me?

16 Bring Me a penny that I may see it. And they
brought it. And He saith unto them, Whose is
this image and inscription? And they said unto
17 Him, Caesar's. And Jesus said unto them, Ren-
der unto Caesar the things that are Caesar's and
unto God the things that are God's. And they
were marvelling greatly at Him.
18 And there come unto Him Sadducees who
say that there is no resurrection, and they were
19 asking Him saying, Teacher, Moses wrote unto
us, If a man's brother should die and leave a wife
behind him and leave no child, that his brother
should take his wife and raise up seed unto his
20 brother. There were seven brethren, and the
21 first took a wife and dying left no seed, and the
second took her and died leaving no seed behind
22 him, and the third likewise, and the seven left no
23 seed. Last of all the woman also died. In the
resurrection whose wife shall she be of them?
24 for the seven were having her as wife. Jesus
said unto them, Is it not for this cause that ye
err, not knowing the scriptures nor the power
25 of God? For when they may rise from the dead
they neither marry nor are given in marriage but
26 are as the angels in the heavens. But as touch-
ing the dead that they are raised, have ye not
read in the book of Moses (when he was by the
Bush) how God spake unto him saying, I am the
God of Abraham and the God of Isaac and the God
27 of Jacob? He is not the God of the dead but of
the living, ye do greatly err.

28 And one of the scribes coming near hearing
them discussing and knowing that He answered
them well asked Him, What commandment is
29 first of all? Jesus answered, The first is, Hear
30 O Israel, the Lord our God is one Lord, and thou
shalt love the Lord thy God with all thy heart and
with all thy soul and with all thy mind and with
31 all thy strength. The second is this, Thou shalt
love thy neighbor as thyself. There is none other
32 commandment greater than these. And the
scribe said unto Him, Of a truth, Teacher, Thou
didst say well that He is One, and there is none
33 other but He, and to love Him with all the heart
and with all the understanding and with all the
strength and to love his neighbor as himself is
much more than all whole burnt offerings and
34 sacrifices. And Jesus observing him that he an-
swered intelligently said unto him, Thou art not
far from the kingdom of God. And no one any
longer was daring to question Him.

35 And Jesus answering was saying teaching
in the temple, How say the scribes that Christ is
36 the son of David? David himself said in the
Holy Spirit, The Lord said unto my Lord, Sit Thou
on My right hand till I may make Thine enemies
37 the footstool of Thy feet. David himself calleth
Him Lord, and whence then is He his son? And
the great multitude of people was hearing Him
gladly.

38 And in His teaching He was saying, Beware
of the scribes who desire to walk about in long

robes and to have salutations in the marketplaces
39 and chief seats in the synagogues and chief places
40 at feasts, who devour widows' houses and for a pretence make long prayers, these shall receive greater judgment.
41 And sitting down over against the treasury He was beholding how the multitude was casting money into the treasury, and many who were rich
42 were casting in much. And one poor widow coming cast in two mites, which make a farthing.
43 And calling unto Him His disciples He said unto them, Verily I say unto you, This poor widow cast in more than all of those casting into the treas-
44 ury, for they all did cast in of their abundance, but she of her deficiency did cast in all that she had, even all her living.

CHAPTER 13

AND as He went forth out of the temple one of His disciples saith unto Him, Teacher, behold what manner of stones and what manner of
2 buildings! And Jesus said unto him, Seest thou these great buildings? There shall in no wise be left here one stone upon another which shall
3 not be thrown down. And as He was sitting on the mount of Olives over against the temple Peter and James and John and Andrew were asking
4 Him privately, Tell us when shall these things be, and what shall be the sign when all these things
5 may be about to be accomplished? And Jesus began to say unto them, Take heed that no man
6 may lead you astray. Many shall come in My

name saying, I am He and shall deceive many.
7 And when ye may hear of wars and rumors of
wars be not troubled, it is necessary to come to
8 pass but the end is not yet. For nation shall rise
against nation and kingdom against kingdom,
there shall be earthquakes in divers places, there
shall be famines. These things are the begin-
ning of travail.
9 But take heed to yourselves, for they shall
'deliver you up to councils and in synagogues shall
ye be beaten, and before governors and kings
shall ye be stood for My sake for a testimony un-
10 to them. (And it is necessary for the gospel
11 first to be preached unto all the nations.) And
when they may lead you delivering you up be not
anxious beforehand what ye may speak, but what-
soever may be given you in that hour that speak
ye, for it is not ye who speak but the Holy Spirit.
12 And brother shall deliver up brother to death and
the father his child, and children shall rise up a-
13 gainst parents and put them to death. And ye
shall be hated of all men for My name's sake, but
he that endureth to the end the same shall be
saved.
14 And when ye may see the abomination of
desolation standing where it ought not (let him
who readeth understand), then let them who are
15 in Judaea flee unto the mountains, and let him
who is on the housetop not go down nor enter in
16 to take any thing out of his house, and let him
who is in the field not return back to take his gar-

17 ment. And woe unto them who are with child
and to them who suckle infants in those days!
18 And pray ye that it may not be in the winter.
19 For those days shall be tribulation such as there
hath not been the like from the beginning of
the creation which God created until now and in
20 no wise shall be. And except the Lord had
shortened the days no flesh would have been
saved, but for the elect's sake whom He elected
21 He shortened the days. And then if any man
may say unto you, Lo here is the Christ, or lo
22 there, believe it not, for there will arise false
Christs and false prophets and they will show
signs and wonders that they may deceive if pos-
23 sible the elect. But take ye heed, behold I have
told you all things beforehand.
24 But in those days after that tribulation the
sun shall be darkened and the moon shall not give
25 her light and the stars shall be falling from heav-
en and the powers that are in the heavens shall
26 be shaken, and then will they see the Son of man
coming in clouds with great power and glory.
27 And then will He send forth the angels and will
gather together His elect from the four winds
from the uttermost part of the earth to the utter-
most part of heaven.
28 Now from the fig tree learn her parable:
when the branch may now become tender and
may put forth its leaves ye know that the summer
29 is nigh, even so ye also when ye see these things
coming to pass know ye that it is nigh even at the

30 doors. Verily I say unto you, This generation
may in no wise pass away until all these things
31 may come to pass. Heaven and earth will pass
away but My words shall in no wise pass away.
32 But of that day or that hour knoweth no one not
even the angels in heaven neither the Son except
33 the Father. Take ye heed, watch and pray for
34 ye know not when the time is. As a man going
abroad, leaving his house and giving authority to
his bondservants to each one his work and com-
35 manded the porter that he should watch. Watch
therefore, for ye know not when the Lord of the
house cometh, whether at even or at midnight or
36 at cockcrowing or in the morning, lest coming
37 suddenly He may find you sleeping. And what I
say unto you I say unto all, Watch.

CHAPTER 14

NOW after two days was the passover and
the unleavened bread, and the chief priests and
the scribes were seeking how having taken Him
2 with guile they might kill Him, for they were say-
ing, Not during the feast lest there shall be an
uproar of the people.

3 And while He was in Bethany in the house
of Simon the leper, as He was eating there came a
woman having an alabaster jar of ointment of
spikenard very costly, and breaking the jar she
4 poured it on His head. But there were some
much displeased among themselves saying, To
what purpose hath this waste of the ointment

been made? For this ointment was able to be sold for above three hundred pence and given to the poor. And they were indignant at her. But Jesus said, Let her alone, why trouble ye her? she wrought a good work on Me. For ye have the poor always with yourselves and whensoever ye may desire ye are able to do them good, but Me ye have not always. What she had she used, she took it to anoint My body beforehand for the burial; and verily I say unto you, Wheresoever the gospel might be proclaimed throughout the whole world, that also which this woman did shall be spoken of for a memorial of her.

And Judas Iscariot, he who was one of the twelve, went away unto the chief priests that he might betray Him unto them. And hearing it they were glad and promised to give him money. And he was seeking how he might conveniently betray Him.

And on the first day of unleavened bread when they were sacrificing the passover His disciples say unto Him, Where wilt Thou that going we might prepare that Thou mayest eat the passover? And He sendeth two of His disciples and saith unto them, Go into the city and there shall meet you a man bearing a pitcher of water. Follow him, and wheresoever he may enter in, say to the goodman of the house, The Teacher saith, Where is My guest-chamber where I may eat the passover with My disciples? And he will himself show you a large upper room furnished and ready,

16 and there make ready for us. And the disciples
went forth and came into the city and found as
He had said unto them, and they made ready the
passover.
17 And when it was evening He cometh with
18 the twelve; and as they were reclining and eating
Jesus said, Verily I say unto you, One of you will
19 betray Me, even He who eateth with Me. They
began to be sorrowful and to say unto Him one
20 by one, Is it I? And He said unto them, It is one
of the twelve; he who dippeth with Me in the dish.
21 For the Son of man indeed goeth even as it has
been written of Him, but woe unto that man
through whom the Son of man is being betrayed!
Better were it for the Son of man if that man
were not born.[1]
22 And taking bread as they were eating, bless-
ing He brake and gave to them and said, Take ye,
23 this is My body. And taking a cup, giving thanks
24 He gave to them and they all drank of it. And
He said unto them, This is My blood of the cove-
25 nant which is shed for many. Verily I say unto
you, I will no more in any wise drink of the fruit
of the vine until that day when I drink it new in
26 the kingdom of God. And singing a hymn they
went out unto the mount of Olives.
27 And Jesus saith unto them, All ye will be
offended, for it has been written, I will smite the
shepherd, and the sheep will be scattered abroad.
28 Howbeit after I am raised up, I will go before you

1 See Matthew 26:24 note.

29 into Galilee. But Peter said unto Him, Although
30 all will be offended, yet shall not I. And Jesus
saith unto him, Verily I say unto thee, that thou
today, even this night before the cock crow twice
31 wilt deny Me thrice. But he spake exceeding
vehemently, If it may be necessary for me to die
with Thee, I will in no wise deny Thee. And in
like manner also they all were saying.
32 And they come unto a place of which the
name is Gethsemane, and He saith unto His dis-
33 ciples, Sit ye here while I pray. And He taketh
with Him Peter and James and John and began
34 to be greatly amazed and in great distress. And
He saith unto them, My soul is encompassed with
grief even unto death; abide ye here and watch.
35 And going forward a little He fell on the ground
and was praying that if it is possible the hour
36 might pass away from Him. And He was saying,
Abba Father, all things are possible unto Thee;
remove this cup from Me, howbeit not what I will
37 but what Thou wilt. And He cometh and findeth
them sleeping and saith unto Peter, Simon, sleep-
est thou? Couldst thou not prevail to watch one
38 hour? Watch and pray that ye may not enter
into temptation, the spirit indeed is willing but
39 the flesh is weak. And again going away He
40 prayed saying the same thing. And coming a-
gain He found them sleeping for their eyes were
very heavy, and they were not knowing what they
41 might answer Him. And He cometh the third
time and saith unto them, Sleep on the remaining

time and take your rest. It is over. The hour came. Behold the Son of man is betrayed into
42 the hands of sinners. Arise let us be going, behold he who is betraying Me has come near.
43 And straightway while He is yet speaking cometh Judas one of the twelve and with him a multitude with swords and clubs from the chief
44 priests and the scribes and the elders. Now he who is betraying Him had given them a token saying, Whomsoever I may kiss that is He; hold
45 Him fast and lead Him away safely. And coming, straightway going up to Him he saith,
46 Rabbi and kissed Him. And they laid hands on
47 Him and held Him. But a certain one of them who stood by drawing his sword smote the bondservant of the high priest and cut off his ear.
48 And Jesus answering said unto them, Come ye out as against a robber with swords and clubs to seize
49 Me? I was daily with you in the temple teaching and ye did not lay hold of Me, but this is done
50 that the scripture might be fulfilled. And they all leaving Him fled.
51 And a certain young man was following Him having a linen cloth about him over his naked
52 body, and they lay hold on him; but he leaving the linen cloth was fleeing naked.
53 And they led Jesus away to the high priest, and there come together with Him all the chief
54 priests and the elders and the scribes. And Peter followed Him afar off even within into the court of the high priest, and he was sitting together

with the officers and warming himself in the
55 light. Now the chief priests and the whole San-
hedrin were seeking witness against Jesus to put
56 Him to death and were not finding it. For many
were bearing false witness against Him, and
57 their testimonies were not agreeing. And cer-
tain ones standing up were bearing false witness
58 against Him saying, We heard Him saying, I will
destroy this temple that is made with hands and
in three days I will build another made without
59 hands. And not even so did their witness agree.
60 And the high priest rising up in the midst asked
Jesus saying, Answerest Thou nothing? What
61 is it which these witness against Thee? But He
was holding His peace and answered nothing.
Again the high priest was asking Him and saith
unto Him, Art Thou the Christ the Son of the
62 Blessed? And Jesus said I am, and ye shall see
the Son of man sitting at the right hand of power
63 and coming with the clouds of heaven. And the
high priest rending his clothes saith, What fur-
64 ther need have we of witnesses? Ye have heard
the blasphemy, what think ye? And they all
65 condemned Him to be worthy of death. And
some began to spit on Him and to cover His face
and to buffet Him and to say unto Him, Prophesy;
and the officers received Him with blows of their
hands.

66 And as Peter was beneath in the court there
67 cometh one of the maids of the high priest, and
seeing Peter warming himself, looking upon him

she saith, Thou also wast with the Nazarene even
68 Jesus. But he denied saying, I neither know nor
understand what thou sayest, and he went out
69 into the porch, and a cock crew. And the maid
seeing him began again to say to them who stood
70 by, This one is of them. But again he was denying it. And after a little while again they who
stood by were saying to Peter, Of a truth thou art
71 one of them for thou art a Galilaean. But he began to curse and to swear, I know not this man
72 of whom ye speak. And straightway the second
time a cock crew. And Peter remembered the
word how Jesus said unto him, Before a cock crow
twice thou wilt deny Me thrice. And thinking
thereon he began to weep.

CHAPTER 15

AND straightway in the morning the chief
priests with the elders and scribes and the whole
council holding a consultation, binding Jesus
carried Him away and delivered Him up to Pilate.
2 And Pilate asked Him, Art Thou the King of the
Jews? And He answering saith unto him, Thou
3 sayest. And the chief priests were accusing Him
4 of many things. And Pilate again was asking
Him saying, Answerest Thou nothing? Behold
how many things of which they accuse Thee.
5 But Jesus no more answered anything, insomuch
that Pilate marvelled.
6 Now at the feast he was releasing unto them
one prisoner whom they were asking of him.

7 And there was one Barabbas bound with them
who made insurrection, who in the insurrection
8 had committed murder. And the multitude go-
ing up began to ask him to do as he was accus-
9 tomed to do unto them. And Pilate answered
them saying, Will ye that I release unto you the
10 King of the Jews? For he was knowing that for
envy the chief priests had delivered Him up.
11 But the chief priests stirred up the multitude
that he should rather release Barabbas unto them.
12 And Pilate again answering was saying unto
them, What will ye then that I should do unto Him
13 whom ye call the King of the Jews? And they
14 cried out again, Crucify Him. And Pilate was
saying unto them, Why, what evil did He? But
15 they cried out exceedingly, Crucify Him. And
Pilate wishing to content the multitude released
unto them Barabbas and delivered Jesus having
scourged Him that He might be crucified.
16 And the soldiers led Him away within the
court which is the judgment-hall, and they call
17 together the whole band. And they clothe Him
with purple, and plaiting a crown of thorns they
18 put it on Him; and they began to salute Him, Hail
19 King of the Jews! And they were smiting His
head with a reed and were spitting upon Him and
20 bowing their knees were worshipping Him. And
when they had mocked Him they took off from
Him the purple and put on Him His garments.
And they led Him out that they might crucify
Him.

21 And they compel one passing by, Simon of
Cyrene, coming from the country, the father of
Alexander and Rufus, to go with them that he
22 might bear His cross. And they bring Him unto
the place Golgotha which is being interpreted,
23 The place of a skull. And they were offering
Him wine mingled with myrrh but He received it
24 not. And they crucify Him and part His gar-
ments among them casting lots upon them which
25 each should take. And it was the third hour, and
26 they crucified Him. And the superscription of
His accusation was written over, THE KING OF
27 THE JEWS. And with Him they crucify two
robbers one on His right hand and one on His left.
28 (And the Scripture was fulfilled which saith, And
29 He was reckoned with transgressors.) And they
who passed by were reviling Him wagging their
heads and saying, Ha! Thou who destroyest the
30 temple and buildest it in three days, save Thyself
31 coming down from the cross. In like manner
also the chief priests mocking with one another
with the scribes were saying, He saved others,
32 Himself He is not able to save. Let the Christ
the King of Israel now come down from the cross
that we may see and believe. And they who were
crucified with Him were reproaching Him.
33 And when the sixth hour came there was
darkness over the whole land until the ninth hour.
34 And at the ninth hour Jesus cried with a loud
voice, Eloi, Eloi, lama sabachthani? which is being
interpreted, My God, My God, why didst Thou for-

35 sake Me? ' And some of those standing by, hear-
36 ing were saying, Behold He calleth Elijah. And
one running, filling a sponge with vinegar, put-
ting it on a reed was giving Him to drink saying,
Let be, let us see whether Elijah cometh to take
37 Him down. And Jesus uttering a loud voice
38 gave up His spirit. And the veil of the temple
39 was rent in two from the top to the bottom. And
the centurion who stood over against Him seeing
that He so gave up the spirit, said, Truly this man
40 was the Son of God. And there were also women
beholding from afar, among whom were both
Mary Magdalene and Mary the mother of James
41 the less and of Joses and Salome, who when He
was in Galilee were following Him and were min-
istering unto Him, and many other women who
came up with Him unto Jerusalem.
42 And when even was now come because it was
the Preparation, that is the day before the sab-
43 bath, Joseph of Arimathaea an honorable coun-
sellor who also himself was waiting expectantly
for the kingdom of God, coming boldly went in
44 unto Pilate and asked for the body of Jesus. And
Pilate wondered if He had already died, and call-
ing unto him the centurion he asked him whether
45 He were long dead. And knowing it of the cen-
46 turion he granted the corpse to Joseph. And buy-
ing linen cloth, taking Him down he wound Him
in the linen cloth and laid Him in a tomb which
had been hewn out of a rock, and he rolled a stone
47 against the door of the tomb. And Mary Mag-

dalene and Mary the mother of Joses were beholding where He had been laid.

CHAPTER 16

AND when the sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought spices that coming they might anoint
2 Him. And very early on the first day of the week they come to the tomb when the sun was rising.
3 And they were saying among themselves, Who shall roll away for us the stone from the door of
4 the tomb? And looking up they saw that the stone has been rolled back, for it was exceeding
5 great. And entering into the tomb they saw a young man sitting on the right side arrayed in a
6 white robe, and they were greatly alarmed. And he saith unto them, Be not alarmed; ye seek Jesus the Nazarene who hath been crucified. He was raised, He is not here. Behold the place where
7 they laid Him! But go tell His disciples and Peter, He goeth before you into Galilee, there shall
8 ye see Him as He said unto you. And going out they were fleeing from the tomb, for trembling and astonishment had come upon them; and they said nothing to any one for they were afraid.

9 And arising early on the first day of the week, He appeared first to Mary Magdalene from
10 whom He had cast out seven demons. She departing announced it to them who were with Him
11 as they mourned and wept. And they hearing that He is alive and was seen of her disbelieved.

12 And after these things He was manifested in a
different form unto two of them as they are walk-
13 ing going into the country. And they coming
announced it unto the rest, but even them they
believed not.
14 And afterward He was manifested unto the
eleven themselves as they were eating, and He
upbraided their unbelief and hardness of heart
because they believed not them who saw Him
15 after He has been raised. And He said unto
them, Departing into all the world preach the
16 gospel to every creature. He who believeth and
is baptized shall be saved, but he who disbelieveth
17 shall be condemned. And these signs shall follow
them who believe: in My name they shall cast out
18 demons, they shall speak with new tongues, they
shall take up serpents, and if they may drink any
deadly thing it shall in no wise hurt them, they
shall lay hands on the sick and they shall recover.
19 Then indeed the Lord Jesus after He had
spoken unto them was received up into heaven
20 and sat down at the right hand of God. And
they going forth preached everywhere, the Lord
working with them and confirming the word
through the signs which are following. Amen.

THE GOSPEL ACCORDING TO

LUKE

SEEING that many did take in hand to set
in order a narrative concerning those matters
2 which have been fully confirmed among us, even
as they delivered them unto us who from the be-
ginning were eyewitnesses and ministers of the
3 word; it seemed fitting to me also having traced
the course of all things accurately from above, to
write unto thee in order, most excellent Theophi-
4 lus, that thou mightest know fully the certainty
concerning the things wherein thou wast instruct-
ed by word of mouth.
5 There was in the days of Herod, king of Ju-
daea, a certain priest named Zacharias of the
course of Abijah, and he had a wife of the daugh-
6 ters of Aaron and her name was Elizabeth. And
they were both righteous before God walking in
all the commandments and ordinances of the Lord
7 blameless. And they had no child because Eliza-
beth was barren, and they both had advanced in
their days.
8 Now it came to pass while he executed the
priest's office before God in the order of his course
9 according to the custom of the priest's office, his
lot was entering into the temple of the Lord to
10 burn incense. And all the multitude of the peo-
ple was praying without at the hour of incense.
11 And there appeared unto him an angel of the Lord
standing on the right side of the altar of incense.

12 And Zacharias seeing was troubled and fear fell
13 upon him. But the angel said unto him, Fear not, Zacharias, because thy supplication is heard, and thy wife Elizabeth shall bear thee a son and
14 thou shalt call his name John. And there shall be to thee joy and gladness, and many shall rejoice
15 at his birth. For he shall be great in the sight of the Lord, and he shall in no wise drink wine nor strong drink, and he shall be filled with the Holy
16 Spirit even from his mother's womb. And many of the sons of Israel shall he turn unto the Lord
17 their God. And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient into the prudence of the just, to make ready for
18 the Lord a people prepared. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife advanced in her days.
19 And the angel answering said unto him, I am Gabriel, who standeth in the presence of God, and I was sent to speak unto thee and to bring thee
20 these good tidings. And behold, thou shalt be silent and not able to speak until the day that these things may come to pass, because thou believedst not my words which shall be fulfilled in
21 their season. And the people were waiting for Zacharias and were wondering at his tarrying in
22 the temple. And coming out he was not able to speak unto them, and they perceived that he had seen a vision in the temple, and he continued making signs unto them and was remaining dumb.

23 And it came to pass when the days of his service
were fulfilled he departed unto his house.
24 And after these days Elizabeth his wife con-
ceived, and she hid herself five months saying,
25 Thus hath the Lord done unto me in the days
wherein He looked upon me to take away my re-
proach among men.
26 Now in the sixth month the angel Gabriel
was sent from God unto a city of Galilee the name
27 of which was Nazareth, to a virgin betrothed to
a man whose name was Joseph, of the house of
28 David, and the virgin's name was Mary. And
coming in unto her he said, Hail, having been
29 greatly favored, the Lord is with thee. But she
was greatly troubled at the saying, and was rea-
soning what manner of salutation this may be.
30 And the angel said unto her, Fear not, Mary, for
31 thou didst find grace with God. And behold,
thou shalt conceive in thy womb, and bring forth
32 a son, and shalt call His name Jesus. He shall
be great, and shall be called the Son of the Most
High: and the Lord God shall give unto Him the
33 throne of His father David, and He shall reign
over the house of Jacob for the ages, and of His
34 kingdom there shall be no end. And Mary said
unto the angel, How shall this be seeing I know
35 not a man? And the angel answering said unto
her, The Holy Spirit shall come upon thee and the
power of the Most High shall overshadow thee,
wherefore also that holy thing which is begotten
36 shall be called the Son of God. And behold, Eliza-

beth thy kinswoman herself also hath conceived a
son in her old age, and this is the sixth month
37 with her who is called barren. For no word from
38 God shall be void of power. And Mary said, Behold the bondmaid of the Lord, may it be unto me
according to thy word. And the angel departed
from her.

39 And Mary arising in these days went into
the hill country with haste into a city of Judah
40 and entered into the house of Zacharias and sa-
41 luted Elizabeth. And it came to pass when Elizabeth heard the salutation of Mary the babe leaped
in her womb, and Elizabeth was filled with the
42 Holy Spirit, and she lifted up her voice with a
loud cry and said, Blessed art thou among women
43 and blessed is the fruit of thy womb. And
whence is this to me, that the mother of my Lord
44 should come unto me? For behold, when the
voice of thy salutation came into mine ears the
45 babe leaped in exultation in my womb. And
blessed is she who believeth for there shall be a
completing of the things which have been spoken
46 to her from the Lord. And Mary said, My soul
47 doth magnify the Lord and my spirit exulted in
48 God my Saviour: for He hath looked upon the
lowliness of His bondmaiden: for behold, from
henceforth all generations shall call me blessed.
49 For He that is mighty did for me great things,
50 and holy is His name. And His mercy is unto
generations and generations on them who fear
51 Him. He manifested supernatural strength with

His arm; he scattered the arrogant in the imag-
52 ination of their heart. He put down the mighty
53 from their thrones and exalted the lowly. The
hungry He filled with good things, and the rich
54 He sent empty away. He helped Israel His ser-
55 vant to be mindful of His mercies (as He spake
unto our fathers) toward Abraham and his seed
for the age.
56 And Mary abode with her about three months
and returned unto her house.
57 Now Elizabeth's time was fulfilled that she
58 should bring forth, and she bare a son. And her
neighbours and her kinsfolk heard that the Lord
magnified His mercy toward her, and they were
59 rejoicing with her. And it came to pass on the
eighth day that they came to circumcise the
child, and they were calling him by the name of
60 his father, Zacharias. And his mother answer-
61 ing said, Not so, but he shall be called John. And
they said unto her, There is none of thy kindred
62 who is called by this name. And they were mak-
ing signs to his father, what he would wish him
63 to be called. And asking for a writing tablet he
wrote saying, His name is John. And they all
64 marvelled. And his mouth was opened immedi-
ately and his tongue loosed, and he was speaking
65 blessing God. And fear came on all who dwelt
round about them, and all these sayings were be-
ing talked about throughout all the hill country
66 of Judaea. And all those hearing them laid them
up in their heart saying, What then shall this

child be? for also the hand of the Lord was with
him.
67 And his father Zacharias was filled with the
68 Holy Spirit and prophesied saying, Blessed be the
Lord, the God of Israel, for He visited and
69 wrought redemption for His people. And raised
up a horn of salvation for us in the house of His
70 servant David (as He spake by the mouth of His
71 holy prophets from the age), salvation from our
72 enemies and from the hand of all who hate us; to
show mercy toward our fathers, and to be mind-
73 ful of His holy covenant, the oath which He sware
74 unto Abraham our father; to grant unto us that
we being delivered out of the hand of our enemies
75 should serve Him without fear, in holiness and
76 righteousness before Him all our days. And
thou, child, shalt be called a prophet of the Most
High, for thou shalt go before the face of the
77 Lord to make ready His ways; to give knowledge
of salvation unto His people in the remission of
78 their sins, because of the tender mercies of our
God, wherein the Dayspring from on high shall
79 visit us, to shine upon them who sit in darkness
and the shadow of death; to guide our feet into
the way of peace.
80 And the child was growing, and being
strengthened in spirit, and was in the deserts till
the day of His showing unto Israel.

CHAPTER 2

NOW it came to pass in those days there went out a decree from Caesar Augustus for all
2 the inhabited earth to be enrolled. This was the first enrolment made when Cyrenius was gover-
3 nor of Syria. And all were going to be enrolled
4 every one to his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judaea to the city of David which is called Bethlehem, because he was of the house and family of
5 David, to enrol himself with Mary who has been
6 betrothed to him being with child. And it came to pass while they were there the days were ful-
7 filled for her to bring forth. And she brought forth her firstborn son and wrapped Him in swaddling clothes and laid Him in a manger because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field and keeping watch by
9 night over their flock. And an angel of the Lord stood over them and the glory of the Lord shone
10 round about them, and they were terrified. And the angel said unto them, Be not afraid, for behold I bring you good tidings of great joy which
11 shall be to all the people, for there is born to you this day in the city of David a Saviour who is
12 Christ the Lord. And this is the sign unto you, ye shall find the babe wrapped in swaddling clothes
13 lying in a manger. And suddenly there was with the angel a multitude of the heavenly host
14 praising God and saying, Glory to God in the

highest, and on earth peace among men of good will.

15 And it came to pass when the angels went away from them into heaven the shepherds were saying one to another, Let us now go even unto Bethlehem and see this thing that has come to
16 pass which the Lord made known unto us. And they came hastening and found both Mary and
17 Joseph, and the babe lying in the manger. And seeing they made known concerning the saying
18 which was spoken to them about this child. And all who heard it wondered at the things which
19 were spoken unto them by the shepherds. But Mary was keeping all these sayings pondering
20 them in her heart. And the shepherds returned glorifying and praising God for all the things that they heard and saw even as it was spoken unto them.

21 And when eight days were fulfilled the time to circumcise Him came and His name was called JESUS, which was so called by the angel before His being conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought Him up to Jerusalem to present Him to
23 the Lord (as it has been written in the law of the Lord, Every male opening a womb shall be called
24 holy to the Lord) and to offer a sacrifice according to that which has been said in the law of the Lord, A pair of turtledoves or two young pigeons.
25 And behold there was a man in Jerusalem whose

name was Simeon, and this man was righteous
and devout looking for the consolation of Israel,
26 and the Holy Spirit was upon him. And it had
been revealed unto him by the Holy Spirit that
he should not see death before he should see the
27 Lord's Christ. And he came in the Spirit into
the temple: and when the parents brought in the
child Jesus that they might do concerning Him
28 that which has been the custom of the law, then
he received Him into his arms and blessed God
29 and said, Now dost Thou dismiss Thy bondservant
30 O Master, according to Thy word in peace, for
31 mine eyes saw Thy salvation which Thou didst
32 prepare before the face of all peoples; a light for
revelation of the Gentiles and the glory of Thy
33 people Israel. And His father and His mother
were marvelling at the things which are spoken
34 concerning Him; and Simeon blessed them and
said unto Mary His mother, Behold, this Child is
set for the falling and rising up of many in Israel,
35 and for a sign spoken against; yea and a sword
shall pierce through thine own soul that reason-
36 ings of many hearts might be revealed. And
there was Anna, a prophetess, the daughter of
Phanuel, of the tribe of Asher (the same advanced
in many days, living with a husband seven years
37 from her virginity, and she had been a widow
even for fourscore and four years), who was not
departing from the temple worshipping with fast-
38 ings and supplications night and day. And com-
ing near at that very hour she was giving thanks

unto God, and was speaking of Him to all them
who were looking for the redemption of Jeru-
39 salem. And when they accomplished all things
that were according to the law of the Lord they
returned into Galilee to their own city Nazareth.
40 And the child was growing and was being
strengthened, being filled with wisdom, and the
grace of God was upon Him.
41 And His parents were going every year to
42 Jerusalem at the feast of the passover. And
when He was twelve years old they are going up
43 after the custom of the feast; and fulfilling the
days, in their returning the boy Jesus tarried in
44 Jerusalem, and His parents knew it not, but sup-
posing Him to be in the company they went a
day's journey; and they were seeking Him among
45 their kinsfolk and acquaintances, and finding
Him not they returned to Jerusalem seeking
46 Him. And it came to pass after three days they
found Him in the temple sitting in the midst of
the teachers, both hearing them and asking them
47 questions; and all that heard Him were amazed
48 at His understanding and His answers. And see-
ing Him they were astonished; and His mother
said unto Him, Child, why didst Thou thus to us?
behold Thy father and I were seeking Thee sor-
49 rowing. And He said unto them, How is it that
ye were seeking Me? knew ye not that it is nec-
essary for Me to be in the things of My Father?
50 And they understood not the saying which He
51 spake unto them. And He went down with them.

and came to Nazareth, and was subjecting Himself unto them, and His mother was keeping all these sayings in her heart.

52 And Jesus was advancing in wisdom and stature and in favour with God and men.

CHAPTER 3

NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch 2 of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the 3 son of Zacharias in the wilderness. And he came into all the region round about Jordan preaching the baptism of repentance for the remission of 4 sins as it has been written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, make ye ready the way of 5 the Lord, make His path straight. Every valley shall be filled and every mountain and hill shall be brought low, and crooked shall become straight 6 and the rough ways smooth, and all flesh shall 7 see the salvation of God. He was saying therefore to the multitudes who are going out to be baptized by him, Broods of vipers, who warned 8 you to flee from the coming wrath? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham as our father, for I say unto you that God is able

of these stones to raise up children unto Abra-
9 ham. And even now is the axe also lying at the
root of the trees: every tree therefore that bring-
eth not forth good fruit is hewn down and cast in-
10 to the fire. And the multitudes were asking him
11 saying, What then must we do? And answering
he was saying unto them, He who hath two coats
let him impart to him who hath none, and he who
12 hath food, let him do likewise. And there came
also tax-gatherers to be baptized and they said
13 unto him, Teacher what must we do? And he
said unto them, Extort no more than that which
14 has been appointed you. And soldiers also were
asking him saying, And we, what must we do?
And he said unto them, Do violence to no man,
neither accuse any one falsely, and be content
with your wages.

15 And as the people were in expectation and
all men reasoned in their hearts concerning John
whether by any means he may be the Christ,
16 John answered saying unto them all, I indeed
baptize you with water, but there cometh He who
is mightier than I, the latchet of whose shoes I
am not worthy to unloose, He shall baptize you
17 with the Holy Spirit and fire: whose fan is in His
hand to cleanse thoroughly His threshing-floor,
and to gather the wheat into His storehouse, but
the chaff He will burn up with unquenchable fire.

18 With many other things exhorting indeed
therefore he was preaching good tidings unto the
19 people; but Herod the tetrarch, being reproved by

him concerning Herodias his brother's wife and
concerning all the evil things which Herod had
20 done, added yet this above all, he shut up John in
prison.
21 Now it came to pass when all the people were
baptized, that Jesus also having been baptized
22 and praying, the heaven was opened and the Holy
Spirit descended in a bodily form as a dove upon
Him, and a voice came out of heaven, Thou art My
beloved Son, in Thee I was well pleased.
23 And Jesus Himself, was beginning to be a-
bout thirty years of age, being the son (1as was
24 supposed) of Joseph, the son of Heli, the son of
Matthat, son of Levi, the son of Melchi, the son of
25 Jannai, the son of Joseph, the son of Mattathias,
the son of Amos, the son of Nahum, the son of
26 Esli, the son of Naggai, the son of Maath, the son
of Mattathias, the son of Semein, the son of Jo-
27 seph, the son of Juda, the son of Joanna, the son
of Rhesa, the son of Zerubbabel, the son of Sheal-
28 tiel, the son of Neri, the son of Melchi, the son of
Addi, the son of Cosam, the son of Elmodam, the
29 son of Er, the son of Jose, the son of Eliezer, the
son of Jorim, the son of Matthat, the son of Levi,
30 the son of Simeon, the son of Judas, the son of
31 Joseph, the son of Jonan, the son of Eliakim, the
son of Melea, the son of Menan, the son of Matta-
32 tha, the son of Nathan, the son of David, the son
of Jesse, the son of Obed, the son of Boaz, the son
33 of Salmon, the son of Nahshon, the son of Amin-

1 or by adoption

adab, the son of Arni, the son of Hezron, the son
34 of Perez, the son of Judah, the son of Jacob, the
son of Isaac, the son of Abraham, the son of Te-
35 rah, the son of Nahor, the son of Serug, the son
of Reu, the son of Peleg, the son of Eber, the son
36 of Shelah, the son of Cainan, the son of Arphaxad,
the son of Shem, the son of Noah, the son of La-
37 mech, the son of Methuselah, the son of Enoch,
the son of Jared, the son of Mahalaleel, the son of
38 Cainan, the son of Enos, the son of Seth, the son
of Adam, the son of God.

CHAPTER 4

AND Jesus full of the Holy Spirit returned
from the Jordan and was led by the Spirit in the
2 wilderness, forty days being tempted of the devil.
And He did eat nothing in those days, and when
3 they were completed He hungered. And the devil
said unto Him, If Thou art the Son of God speak
4 to this stone that it may become bread. And Je-
sus answered unto him, It has been written, Man
5 shall not live by bread alone. And he led Him up
and showed Him all the kingdoms of the inhabited
6 earth in a moment of time. And the devil said
unto Him, To Thee will I give all this authority
and the glory of them, for it hath been delivered
unto me; and to whomsoever I may will I give it.
7 If Thou therefore wilt worship before me it shall
8 all be Thine. And Jesus answering said unto
him, It has been written, Thou shalt worship the
Lord thy God and Him only shalt thou serve.
9 And he led Him to Jerusalem and set Him on the
pinnacle of the temple and said unto Him, If Thou
art the Son of God, cast Thyself down from hence,

10 for it has been written, He will give His angels
11 charge concerning Thee to guard Thee: and, on
their hands they shall bear Thee up lest haply
12 Thou mayest dash Thy foot against a stone. And
Jesus answering said unto him, It has been said,
Thou shalt not tempt the Lord thy God.
13 And the devil consummating every temptation departed from Him for a season.
14 And Jesus returned in the power of the Spirit into Galilee, and a fame went out concerning
15 Him through all the region round about. And
He was teaching in their synagogues being glorified by all.
16 And He came to Nazareth where He had been
brought up, and He entered as His custom was into the synagogue on the sabbath day and stood up
17 to read. And there was delivered unto Him the
book of the prophet Isaiah. And opening the
book He found the place where it had been writ-
18 ten, The Spirit of the Lord is upon Me because He
anointed Me to preach good tidings to the poor:
He hath sent Me to proclaim release to the captives and recovering of sight to the blind; to set
19 at liberty them having been bruised, to proclaim
20 the acceptable year of the Lord. And closing
the book giving it back to the attendant He sat
down: and the eyes of all in the synagogue were
21 fastened on Him. And He began to say unto
them, Today hath this scripture been fulfilled in
22 your ears. And all were bearing witness to Him,
and wondering at the words of grace which proceeded out of His mouth, and were saying, Is not
23 this Joseph's son? And He said unto them,
Doubtless ye will say unto Me this parable, Physician, heal Thyself: whatsoever we heard becoming at Capernaum, do also here in Thine own coun-

24 try. And He said, Verily I say unto you, No
25 prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah when the heaven was shut up three years and six months when
26 there came a great famine over all the land; and unto none of them was Elijah sent but to Zare-
27 phath of Sidon, unto a woman, a widow. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed
28 except Naaman the Syrian. And they were all filled with wrath in the synagogue, hearing these
29 things; and rising they cast Him forth out of the city, and led Him unto the brow of the hill whereon their city was built to cast Him down headlong.
30 But He passing through the midst of them was departing.
31 And He came down to Capernaum, a city of Galilee. And He was teaching them on the sab-
32 bath day, and they were astonished at His teach-
33 ing, for His word was with authority. And in the synagogue there was a man, having a spirit of an unclean demon; and he cried out with a loud
34 voice, Let alone, what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy
35 One of God. And Jesus rebuked him saying, Be silenced, and come out of him. And the demon throwing him in the midst came out of him not
36 hurting him. And amazement came upon all, and they were speaking one with another saying, What is this word? for with authority and power He is commanding the unclean spirits and they
37 are coming out. And there was going forth a rumor concerning Him into every place of the region round about.

38 And arising from the synagogue He entered into the house of Simon. And Simon's wife's mother was holden by a great fever, and they
39 asked Him concerning her. And standing over her He rebuked the fever, and it left her, and immediately arising she was ministering unto them.
40 And when the sun was setting all they who had any sick with divers diseases brought them unto Him, and laying His hands on every one of
41 them He was healing them. And demons also were coming out from many, crying out and saying, Thou art the Son of God. And rebuking them He was not permitting them to speak because they knew Him to be the Christ.
42 And when it was day coming out He went into a desert place: and the multitudes were seeking Him and came unto Him, and endeavored to detain Him that He should not go from them.
43 But He said unto them, It is necessary for Me to preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And He was preaching in the synagogues of Galilee.

CHAPTER 5

NOW it came to pass while the multitude pressed upon Him and heard the word of God, that
2 He was standing by the lake of Gennesaret; and He saw two boats standing by the lake, but the fishermen having gone out of them were washing
3 their nets. And entering into one of the boats which was Simon's He asked him to put out a little from the land. And sitting down He was teach-
4 ing the multitudes out of the boat. And when He ceased speaking He said unto Simon, Put out into the deep, and let down your nets for a

draught. And Simon answering said, Master,
toiling through the whole night we took nothing,
but at Thy word I will let down the nets. And
doing this they enclosed a great multitude of
fishes and their nets were breaking, and they
beckoned unto their partners in the other boat
that they should come to help them. And they
came and filled both the boats so that they were
about to sink. But Simon Peter seeing it fell
down at Jesus' knees saying, Depart from me, for
I am a sinful man, O Lord. For amazement
seized him and all who were with him at the
draught of the fishes which they took; and so also
James and John, sons of Zebedee, who were part-
ners with Simon. And Jesus said unto Simon,
Fear not, from henceforth thou shalt be catching
men. And bringing their boats to land, leaving
all they followed Him.

And it came to pass that He was in one of the
cities, and behold a man full of leprosy seeing Je-
sus and falling on his face besought Him saying,
Lord, if Thou wilt Thou art able to cleanse me.
And stretching forth His hand He touched him
saying, I will; be thou cleansed. And straight-
way the leprosy departed from him. And He
charged him to tell no man: but going show thy-
self to the priest, and offer for thy cleansing ac-
cording as Moses commanded for a testimony un-
to them. But so much the more went abroad the
report concerning Him, and great multitudes
were coming together to hear and to be healed of
their infirmities. But He was withdrawing into
the deserts, and praying.

And it came to pass on one of those days that
He was teaching, and there were Pharisees and
teachers of the law sitting by who had come out

of every village of Galilee and Judaea and Jerusalem; and the power of the Lord was with Him
18 to heal. And behold men bearing on a bed a man who had been paralyzed, and they were seeking
19 to bring him in and to lay him before Him. And not finding by what means they might bring him in because of the multitude, going on the housetop they let him down through the tiles with his
20 little couch into the midst before Jesus. And seeing their faith He said, Man, thy sins have
21 been forgiven thee. And the scribes and the Pharisees began to reason saying, Who is this who speaketh blasphemies? Who is able to forgive
22 sins, but God alone? But Jesus perceiving their reasonings answering said unto them, What rea-
23 son ye in your hearts? Which is easier: to say, Thy sins have been forgiven thee; or to say, Arise
24 and walk? But that ye may know that the Son of man hath authority on earth to forgive sins, (He said unto him who has been paralyzed), I say unto thee, Arise, and taking up thy couch
25 go unto thy house. And immediately arising before them and taking up that whereon he was lying he departed to his house glorifying
26 God. And amazement took hold on all and they were glorifying God, and they were filled with fear saying, We saw strange things today.

27 And after these things He went forth and beheld a tax-collector named Levi sitting at the tax-
28 office and said unto him, Follow Me. And leaving
29 all, arising he was following Him. And Levi made Him a great reception in his house: and there was a great multitude of tax-collectors and
30 of others who were sitting with them. And the Pharisees and the scribes among them were murmuring against His disciples, saying, Why do ye

eat and drink with the tax-collectors and sinners?
31 And Jesus answering said unto them, They who
are whole have no need of a physician, but they
32 who are sick. I have not come to call the right-
33 eous but sinners to repentance. And they said
unto Him, The disciples of John fast often and
make supplications, likewise also the disciples of
34 the Pharisees, but Thine eat and drink. And Je-
sus said unto them, Are ye able to make the sons
of the bridechamber fast while the bridegroom
35 is with them? But the days will come when even
the bridegroom may be taken away from them,
36 then will they fast in those days. And He was
speaking also a parable unto them, No man rend-
ing a piece from a new garment putteth it upon
an old garment, else he will rend also the new and
also the piece from the new will not agree with
37 the old. And no man putteth new wine into old
wine-skins, else the new wine will burst the skins
and itself will be spilled and the skins will perish.
38 But new wine must be put into new wine-skins.
39 And no man drinking old wine desireth new, for
he saith, The old is better.

CHAPTER 6

NOW it came to pass on the [1]second sabbath
after the first He was going through the grain-
fields, and His disciples were plucking the heads
of grain and were eating, rubbing them in their
2 hands. But certain of the Pharisees said, Why
do ye that which it is not lawful to do on the sab-
3 bath day? And Jesus answering them said, Did
ye not read even this what David did when he

1 The second sabbath after the first means the regular weekly sabbath which came after the sabbath celebrated in connection with the three great feasts.

4 hungered, himself and those with him; how he
entered into the house of God, and taking ate the
presence-bread and gave also to those with him,
which it is not lawful to eat save for the priests
5 alone? And He was saying unto them, The Son
of man is Lord also of the sabbath.
6 And it came to pass on another sabbath that
He entered into the synagogue and was teaching,
and there was a man there and his right hand was
7 withered. And the scribes and the Pharisees
were watching Him closely whether He will heal
on the sabbath, that they might find a way to ac-
8 cuse Him. But He Himself was knowing their
reasonings, and said to the man who had his hand
withered, Rise up and stand in the midst. And
9 arising he stood. And Jesus said unto them, I
ask you, Is it lawful on the sabbath to do good, or
10 to do evil? to save life, or to destroy? And look-
ing round about on them all He said unto him,
Stretch forth thy hand. And he did so, and his
11 hand was restored. But they were filled with
madness; and were talking one with another what
they might possibly do to Jesus.
12 And it came to pass in these days that He
went out into the mountain to pray, and was pass-
13 ing the night in the prayer of God. And when
it was day He called His disciples, and choosing
from them twelve whom also He named apostles;
14 Simon, whom He also named Peter, and Andrew
his brother, and James and John, and Philip and
15 Bartholomew, and Matthew and Thomas, and
James the son of Alphaeus, and Simon which was
16 called the Zealot, and Judas the son of James, and
17 Judas Iscariot who became the betrayer; and com-
ing down with them He stood on a level place; and
a great multitude of His disciples and a great

number of the people from all Judaea and Jerusalem and the sea coast of Tyre and Sidon, who
18 came to hear Him, and to be healed of their diseases; and they who were troubled with unclean
19 spirits were being healed. And all the multitude were seeking to touch Him, for power from Him was coming forth and was healing all.
20 And He lifting up His eyes on His disciples, was saying, Blessed are ye poor for yours is the
21 kingdom of God. Blessed are ye who hunger now for ye shall be filled. Blessed are ye who weep
22 now for ye shall laugh. Blessed are ye, when men might hate you, and when they might separate you (from their company), and might reproach you, and might cast out your name as evil
23 for the Son of man's sake. Rejoice in that day and leap for joy, for behold your reward is great in heaven, for in the same manner were their fa-
24 thers doing unto the prophets. But woe unto you who are rich! for ye are receiving your consola-
25 tion. Woe unto you, ye who have been filled full now! for ye shall hunger. Woe unto you who
26 laugh now! for ye shall mourn and weep. Woe when all men might speak well of you! for in the same manner were their fathers doing to the false prophets.
27 But I say unto you who hear, Love your ene-
28 mies, do good to them who hate you, bless them who curse you, pray for them who despitefully
29 use you. To him who smiteth thee on the one cheek offer also the other, and from him who taketh away thy cloke withhold not thy coat also.
30 Give to every one asking thee, and of him who tak-
31 eth away thy goods ask them not again. And as ye will that men should do to you, do ye also to
32 them likewise. And if ye love them who love

you, what grace is it to you? for even sinners are
33 loving those who love them. And if ye do good
to them who do good to you, what grace is it to
34 you? for even sinners are doing the same. And
if ye may lend to them of whom ye hope to re-
ceive, what grace is it to you? even sinners lend
to sinners that they might receive back again as
35 much. But love your enemies and do good and
lend [1]never despairing and your reward shall be
great and ye shall be sons of the Most High, for
36 He is kind toward the ungrateful and evil. Be ye
37 merciful even as your Father is merciful. And
judge not and ye shall in no wise be judged, and
condemn not and ye shall in no wise be condemned,
38 release and ye shall be released, give and it shall
be given unto you; good measure pressed down,
shaken together, running over shall they give into
your bosom. For with what measure ye measure
it shall be measured back to you.
39 And He spake also a parable unto them, Is the
blind able to guide the blind? shall they not both
40 fall into a pit? The disciple is not above his
teacher but every one shall be made perfect as his
41 teacher. And why beholdest thou the mote that
is in thy brother's eye but considerest not the
42 beam that is in thine own eye? Or how art thou
able to say to thy brother, Brother, let me cast out
the mote that is in thine eye thyself not beholding
the beam that is in thine own eye? Hypocrite!
cast out first the beam out of thine own eye and
then shalt thou see clearly to cast out the mote
43 that is in thy brother's eye. For there is no good
tree making corrupt fruit nor again a corrupt
44 tree making good fruit. For each tree is known
by its own fruit. For of thorns men do not gath-

1 Some ancient authorities read "despairing of no man."

er figs nor of a bramble bush gather they a bunch
45 of grapes. The good man out of the good treasure of his heart bringeth forth the good, and the evil from the evil bringeth forth the evil, for out of the abundance of the heart his mouth speaketh.
46 And why call ye Me, Lord, Lord, and do not
47 the things which I say? Every one who cometh unto Me, and heareth My words, and doeth them,
48 I will show you to whom he is like; he is like a man building a house, who digged and went deep and laid a foundation upon the rock, and when a flood arose the stream broke forth against that house and did not prevail to shake it because it
49 had been securely builded. But he who heareth and doeth not is like a man building a house upon the earth without a foundation, against which the stream broke forth and straightway it fell and the ruin of that house was great.

CHAPTER 7

AFTER He had completed all His sayings in the ears of the people He entered into Capernaum.
2 And a certain centurion's bondservant who was greatly valued by him was sick and about to
3 die. And hearing concerning Jesus he sent unto Him elders of the Jews, asking Him that coming
4 He might thoroughly heal his bondservant. And coming near unto Jesus they were beseeching Him earnestly saying, He is worthy for whom Thou
5 shouldest do this, for he loveth our nation and
6 himself built us our synagogue. And Jesus was going with them. And when He was now not far from the house, the centurion sent friends to Him saying unto Him, Lord, trouble not Thyself for I am not worthy that Thou shouldest come under
7 my roof: wherefore neither thought I myself

worthy to come unto Thee: but say a word and my
8 servant shall be healed. For I also am a man set
under authority, having under myself soldiers
and I say to this one, Go, and he goeth and to an-
other, Come, and he cometh: and to my bondser-
9 vant, Do this, and he doeth it. And Jesus hear-
ing these things, marvelled at him and turning
said unto the multitude that followed Him, I say
unto you, I did not find so great faith, no, not in
10 Israel. And they that were sent returning to the
house found the bondservant whole.
11 And it came to pass soon afterwards that He
went to a city called Nain, and His disciples were
12 going with Him and a great multitude. Now
when He drew near to the gate of the city behold
there was being carried out one having died, the
only son of his mother and she was a widow and
13 a great company of the city was with her. And
the Lord seeing her had compassion on her and
14 said unto her, Weep not. And coming near He
touched the bier and the bearers stood still. And
15 He said, Young man, I say unto thee, Arise. And
the dead sat up, and began to speak. And He
16 gave him to his mother. And fear took hold on
all: and they were glorifying God, saying, A great
prophet is raised up among us and, God hath vis-
17 ited His people. And this report went forth con-
cerning Him in the whole of Judaea and all the
region round about.
18 And the disciples of John told him of all
19 these things. And John calling unto him certain
two of his disciples sent them to the Lord saying,
Art Thou He who cometh or look we for another?
20 And coming unto Him the men said, John the
Baptist hath sent us unto Thee saying, Art Thou
21 He who cometh or look we for another? In that

hour He healed many of diseases and plagues and
evil spirits and on many that were blind He be-
22 stowed sight. And He answering said unto
them, Going tell John what things ye saw and
heard; the blind are seeing, the lame are walking,
the lepers are being cleansed, and the deaf are
hearing, the dead are being raised, the poor are
23 having the gospel preached, and blessed is he
whosoever may not be offended in Me.
24 And when the messengers of John departed
He began to say unto the multitudes concerning
John, What went ye out into the wilderness to be-
25 hold? a reed shaken with the wind? But what
went ye out to see? a man clothed in soft gar-
ments? Behold, they who are in gorgeous ap-
26 parel and live in luxury are in kings' courts. But
what went ye out to see? a prophet? Yea, I say
27 unto you and much more than a prophet. This
is he of whom it has been written, behold, I send
My messenger before Thy face who shall prepare
28 Thy way before Thee. I say unto you, Among
them who are born of women there is none great-
er than John: yet he who is lesser in the kingdom
29 of God is greater than he. And all the people and
the tax-gatherers hearing justified God being
30 baptized with the baptism of John. But the
Pharisees and the lawyers rejected for themselves
the counsel of God not being baptized of Him.
31 Unto whom then shall I liken the men of this gen-
32 eration and to whom are they like? They are like
unto children who sit in the marketplace and call
one to another, saying, We piped unto you and ye
did not dance, we wailed and ye did not weep.
33 For John the Baptist has come eating no bread
nor drinking wine, and ye say he hath a demon.
34 The Son of man has come eating and drinking

and ye say, Behold a gluttonous man and a wine drinker, a friend of tax-collectors and sinners!
35 And wisdom was justified of all her children.
36 And one of the Pharisees was asking Him that He would eat with him. And entering into
37 the Pharisee's house He sat down. And behold a woman who was in the city, a sinner, and knowing assuredly that He was dining in the Pharisee's house, bringing an alabaster cruse of ointment
38 and standing behind at His feet weeping, she began to wet His feet with her tears and wiped them with the hair of her head and was kissing His feet
39 and anointing them with the ointment. Now the Pharisee who invited Him seeing it spake within himself saying, This man if He were a prophet would have perceived who and what manner of woman this is who toucheth Him, for she is a sin-
40 ner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith,
41 Teacher, say on. A certain lender had two debtors, the one owed five hundred pence and the
42 other fifty. When they had not wherewith to pay he forgave them both. Which of them therefore
43 will love him most? Simon answering said, He I suppose to whom he forgave the most. And He
44 said unto him, Thou didst rightly judge. And turning to the woman He said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet but she wetted My feet with her tears and wiped them
45 with her hair. Thou gavest Me no kiss, but she since the time I came in did not cease kissing My
46 feet. My head with oil thou didst not anoint but
47 she anointed My feet with ointment. Wherefore I say unto thee, Her many sins have been forgiven, for she loved much: but to whom little is

48 forgiven, the same loveth little. And He said un-
49 to her, Thy sins have been forgiven. And they who were dining with Him began to say within themselves, Who is this that even forgiveth sins?
50 And He said unto the woman, Thy faith hath saved thee, go in peace.

CHAPTER 8

AND it came to pass soon afterwards that He was passing through each city and village proclaiming and preaching good tidings of the king-
2 dom of God, and with Him the twelve and certain women who had been healed of evil spirits and infirmities, Mary who was called Magdalene from
3 whom seven demons had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna and many others, who were ministering unto them of their substance.

4 And a great multitude coming together and they of every city coming unto Him He spake by a
5 parable: The sower went forth to sow his seed and as he sowed some indeed fell by the way and it was trodden under foot, and the birds of the
6 heaven devoured it. And other fell on the rock, and sprouting it withered away because it had no
7 moisture. And other fell amidst the thorns and
8 growing together the thorns choked it. And other fell into the good ground, and growing brought forth fruit a hundredfold. Saying these things He was crying, He who hath ears to hear let him hear.

9 And His disciples were asking Him what
10 this parable might be. And He said, Unto you it has been given to know the mysteries of the kingdom of God but to the rest in parables, that seeing they may not see and hearing they may not

11 understand. Now the parable is this, The seed
12 is the word of God. And those by the way are
they who heard, then cometh the devil and taketh
away the word from their heart lest believing
13 they might be saved. And those on the rock are
they who when they might hear receive the word
with joy, and these have no root who for a time
14 believe and in time of temptation fall away. And
that which fell among the thorns, these are they
who heard and going on their way are choked
with cares and riches and pleasures of this life
15 and bear not to perfection. And that in the good
ground, these are such as in an honest and good
heart hearing the word hold it fast and bring
forth fruit with patience.

16 And no man lighting a lamp covereth it with
a vessel or putteth it under a bed, but putteth it
on a stand that they who enter in may see the
17 light. For nothing is secret that shall not be-
come manifest, neither a hidden thing that shall
not in any wise be made known and come to light.
18 Take heed therefore how ye hear, for whosoever
hath to him shall be given, and whosoever hath
not from him shall be taken away even that which
he seemeth to have.

19 And there were coming near unto Him His
mother and His brethren and they were not able
20 to reach Him because of the crowd. And it was
told Him, Thy mother and Thy brethren stand
21 without wishing to see Thee. But He answering
said unto them, My mother and My brethren are
these who hear the word of God and do it.

22 Now it came to pass on one of the days that
He and His disciples entered into a boat, and He
said unto them, Let us go over unto the other side
23 of the lake, and they set sail. But as they were

sailing He fell asleep, and there came down a squall of wind on the lake, and they were filling
24 with water and were in peril. And coming near they roused Him saying, Master, Master, we are perishing. And arising He rebuked the wind and the raging of the water, and they ceased and there
25 was a calm. And He said unto them, Where is your faith? And fearing they marvelled saying one to another, Who then is this who commandeth both the winds and the water and they are obeying Him?
26 And they sailed down to the country of the
27 Gerasenes, which is over against Galilee. And when He came forth upon the land there met Him a certain man out of the city having demons, and for a long time he wore no clothes and was not
28 abiding in a house but in the tombs. And seeing Jesus, crying out he fell down before Him and with a loud voice said, What have I to do with Thee, Jesus, Thou Son of the Most High God? I
29 beseech Thee, torment me not. For He was commanding the unclean spirit to come out from the man. For many times it had seized him, and being kept under guard he was bound with chains and fetters, and breaking the bands asunder he was being driven of the demon into the deserts.
30 And Jesus asked him, What is thy name? And he said, Legion (for many demons entered into
31 him). And they were entreating Him that He would not command them to go into the abyss.
32 Now there was there a herd of many swine feeding on the mountain, and they were entreating Him that He would permit them to enter into
33 them. And He gave them permission. And the demons coming out from the man entered into the swine, and the herd rushed down the steep into

34 the lake and were choked. And those feeding
them seeing what had come to pass fled and told
35 it in the city and in the country. And they went
out to see what has come to pass, and they came
to Jesus and found the man from whom the de-
mons went out clothed and in his right mind sit-
ting at the feet of Jesus, and they were afraid.
36 And they who saw it told them how he who was
37 possessed with demons was saved. And all the
throng of the country of the Gerasenes round a-
bout asked Him to depart from them for they
were being pressed with great fear, and He enter-
38 ing into a boat returned. But the man from
whom the demons had gone out was beseeching
Him to be with Him, but He sent him away say-
39 ing, Return to thy house and declare how great
things God did for thee. And he went his way
publishing throughout the whole city how great
things Jesus did for him.
40 And as Jesus returned the multitude wel-
41 comed Him, for they were all awaiting Him. And
behold there came a man named Jairus and he
was a ruler of the synagogue, and falling down at
Jesus' feet he was beseeching Him to come into
42 his house, for he had an only begotten daughter
about twelve years of age and she was dying.
But as He was going the multitudes were thron-
ging Him.
43 And a woman having an issue of blood twelve
years who spending all her living upon physcians
44 and was not able to be healed of any, coming be-
hind Him touched the border of His garment, and
45 immediately the issue of her blood stopped. And
Jesus said, Who is it who touched Me? And
when all denied Peter said and they who were
with Him, Master, the multitudes are thronging

46 and pressing Thee. But Jesus said, Some one did
touch Me, for I perceived power having gone forth
47 from Me. And the woman seeing that she was
not hid came trembling, and falling down before
Him declared in the presence of all the people for
what cause she touched Him and how she was
48 healed immediately. And He said unto her,
Daughter, thy faith hath saved thee go into peace.
49 While He is yet speaking there cometh one
from the ruler of the synagogue's house saying,
Thy daughter has died; trouble not the Teacher.
50 But Jesus hearing it answered him, Fear not,
51 only believe and she shall be saved. And coming
to the house He permitted not any man to enter
in with Him save Peter and John and James and
52 the father of the maiden and her mother. And
all were weeping and beating their breasts for her
but He said, Weep not for she did not die but
53 sleepeth. And they were deriding Him knowing
54 that she died. But He taking her by the hand
55 called saying, Maiden, arise. And her spirit re-
turned and she rose up immediately, and He com-
56 manded that something be given her to eat. And
her parents were beside themselves with joy.
But He charged them to tell no man what has
been done.

CHAPTER 9

AND calling the twelve together, He gave
them power and authority over all demons and to
2 cure diseases. And He sent them forth to preach
the kingdom of God, and to heal those who are
3 sick. And He said unto them, Take nothing for
your journey, neither staff nor wallet nor bread
4 nor money, neither to have two coats. And into
whatsoever house ye may enter there abide and

5 thence depart. And as many as may not receive
you departing from that city shake off the dust
from your feet for a testimony against them.
6 And departing they were going throughout the
villages preaching the gospel and healing every-
where.
7 Now Herod the tetrarch heard all things that
are becoming and he was much perplexed because
it was said by some that John was raised from
8 the dead, and by some that Elijah appeared, and
by others that a certain one of the old prophets
9 was risen. And Herod said, John I beheaded,
but who is this about whom I hear such things?
And he was seeking to see Him.
10 And the apostles returning declared unto
Him what things they did. And taking them
with Him He withdrew privately to a city called
11 Bethsaida. But the multitudes perceiving it fol-
lowed Him, and welcoming them He was speaking
to them of the kingdom of God, and those having
12 need of healing He was healing. And the day be-
gan to decline and the twelve coming said unto
Him, Send the multitude away that going into the
villages and country round about they may lodge
and find provision for we are here in a desert
13 place. But He said unto them, Give ye them to
eat. And they said, We have no more than five
loaves and two fishes, except going we should buy
14 food for all this people. For they were about five
thousand men. And He said unto His disciples,
Make them sit down in companies about fifty
15 each. And they did so, and they all sat down.
16 And taking the five loaves and the two fishes,
looking up to heaven He blessed them and brake,
and was giving to the disciples to set before the
17 multitude. And they did eat and were all filled

and there was taken up that which remained over
to them of broken pieces twelve baskets.
18 And it came to pass as He was praying alone
the disciples were with Him and He asked them
saying, Who do the multitudes say that I am?
19 And they answering said, John the Baptist, but
others say, Elijah, and others that a certain one
20 of the old prophets is risen. And He said unto
them, But who say ye that I am? And Peter an-
21 swering said, The Christ of God. But charging
them He commanded them to tell this to no man
22 saying, It is necessary for the Son of man to suffer
many things and be rejected of the elders and
chief priests and scribes, and to be killed and the
23 third day to be raised. And He was saying unto
all, If any man willeth to come after Me let him
deny himself and take up his cross daily and fol-
24 low Me. For whosoever may lose his life for My
25 sake the same shall save it. For what is a man
profited gaining the whole world and losing or
26 forfeiting himself? For whosoever may be a-
shamed of Me and of My words of him shall the
Son of man be ashamed when He may come in His
own glory and of the Father and of the holy an-
27 gels. But I tell you of a truth, There be some of
them who stand here, who shall in no wise taste
of death till they may see the kingdom of God.
28 And it came to pass about eight days after
these sayings taking with Him Peter and John
and James He went up into the mountain to pray.
29 And as He was praying the appearance of His
countenance was altered and His raiment dazzling
30 white. And behold two men were talking with
31 Him who were Moses and Elijah, who appeared
in glory speaking of His departure which He was
32 about to fulfill at Jerusalem. Now Peter and

they who were with him were heavy with sleep
but remaining awake they saw His glory and the
33 two men who stood with Him. And it came to
pass as they were parting from Him Peter said
unto Jesus, Master, it is good for us to be here and
let us make three tabernacles, one for Thee and
one for Moses and one for Elijah, not knowing
34 what he is saying. And while he was saying
these things there came a cloud and overshadowed
them and they feared as they entered into the
35 cloud. And a voice came out of the cloud saying,
This is My Son, who has been chosen, hear ye
36 Him. And when the voice ceased Jesus was
found alone. And they held their peace and told
no man in those days any of the things which
they had seen.

37 And it came to pass on the next day when
they came down from the mountain a great mul-
38 titude met Him. And behold a man from the
multitude cried out saying, Teacher, I beseech
Thee to look upon my son for he is my only be-
39 gotten and behold a spirit taketh him, and he sud-
denly crieth out and it convulseth him with foam-
ing and it hardly departeth from him bruising
40 him sorely. And I besought Thy disciples that
they would cast it out and they were not able.
41 And Jesus answering said, O faithless and per-
verse generation, how long shall I be with you and
42 bear with you? bring hither thy son. And as he
is yet coming the demon rent him and convulsed
him grievously. But Jesus rebuked the unclean
spirit and healed the boy and gave him back to
43 his father. And they were all astonished at the
majesty of God.

But while all are marvelling at all the things
which He was doing He said unto His disciples,

44 Let these words sink into your ears for the Son of
man is about to be delivered up into the hands of
45 men. But they were not understanding this say-
ing, and it had been hidden from them, that they
might not perceive it and they were fearing to
ask Him about this saying.
46 And there arose a reasoning among them
47 which of them should be greater. But Jesus see-
ing the reasoning of their heart taking a little
48 child He set him by Himself and said unto them,
Whosoever may receive this little child in My
name receiveth Me and whosoever may receive
Me receiveth Him who sent Me, for he who is less-
er among you all, the same is great.
49 And John answering said, Master, we saw a
certain one casting out demons in Thy name and
we forbade him because he followeth not with us.
50 But Jesus said unto him, Forbid him not for he
who is not against us is for us.
51 And it came to pass when the days were be-
ing fulfilled that He should be received up, that
52 He steadfastly set His face to go to Jerusalem and
sent messengers before His face, and going they
entered into a village of the Samaritans in order
53 to make ready for Him. And they did not receive
Him because His face manifested that He was go-
54 ing to Jerusalem. And His disciples James and
John seeing it said, Lord, wilt Thou that we
should bid fire to come down from heaven and to
55 consume them? But turning He rebuked them
(and said, Ye know not of what manner of spirit
56 ye are, for the Son of man came not to destroy
but to save the souls of men), and they went to a
different village.
57 And as they went in the way a certain man
said unto Him, I will follow Thee whithersoever

58 Thou mayest go. And Jesus said unto him, The
foxes have holes and the birds of the heaven nests
but the Son of man hath not where He might lay
59 His head. And He said unto a different one, Fol-
low Me. But he said, Lord, suffer me going first
60 to bury my father. But He said unto him, Leave
the dead to bury their own dead but thou going
61 publish the kingdom of God. And a different one
said, I will follow Thee, Lord, but first suffer me
to bid farewell to them who are at my house.
62 But Jesus said unto him, No man putting his
hand to the plough and looking unto the things
behind is fit for the kingdom of God.

CHAPTER 10

NOW after these things the Lord appointed
also seventy others and sent them two and two
before His face into every city and place whither
2 He Himself was about to come. And He was say-
ing unto them, The harvest truly is plenteous but
the labourers are few, pray ye therefore the Lord
of the harvest that He might send forth labour-
3 ers into His harvest. Go, behold I send you
4 forth as lambs in the midst of wolves. Carry no
purse, no satchel, no shoes and salute no man on
5 the way. And into whatsoever house ye may en-
6 ter, first say, Peace be to this house. And if a
son of peace be there your peace shall rest upon it,
7 but if not it shall return to you. And in that
same house remain eating and drinking such
things as they have for the labourer is worthy of
his hire. Be not going from house to house.
8 And into whatsoever city ye may enter and they
may receive you, eat such things as are set before
9 you, and heal the sick that are therein and say un-
to them, The kingdom of God has come nigh unto

10 you. But into whatsoever city ye may enter and
they may not receive you going into the streets
11 thereof say, Even the dust from your city that ad-
hered to our feet we do wipe off against you, how-
beit know this that the kingdom of God has come
12 nigh. I say unto you, It shall be more endurable
13 in that day for Sodom than for that city. Woe
unto thee Chorazin! woe unto thee Bethsaida! for
if the mighty works had been done in Tyre and
Sidon which were done in you they would have re-
pented long ago sitting in sackcloth and ashes.
14 Howbeit it shall be more endurable for Tyre and
15 Sidon in the judgment than for you. And thou,
Capernaum, shalt thou be exalted unto Heaven?
16 Thou shalt be brought down unto Hades. He
who heareth you heareth Me, and he who reject-
eth you rejecteth Me, and he who rejecteth Me
rejecteth Him who sent Me.
17 And the seventy returned with joy saying,
Lord, even the demons are subject unto us in Thy
18 name. And He said unto them, I was beholding
19 Satan falling as lightning from heaven. Behold
I have given you authority to tread upon serpents
and scorpions and over all the power of the enemy,
20 and nothing shall in any wise hurt you. Howbeit
in this rejoice not that the spirits are subject un-
to you, but rejoice that your names have been
written in the heavens.
21 In that same hour He exulted in the Holy
Spirit and said, I confess to Thee, O Father, Lord
of heaven and earth, that Thou didst hide these
things from the wise and understanding and didst
reveal them unto babes; yea, Father, for so it was
22 well-pleasing in Thy sight. All things were de-
livered unto Me of My Father, and no one knoweth
who the Son is save the Father and who the Fa-

ther is save the Son, and he to whomsoever the
23 Son willeth to reveal Him. And turning to the
disciples, He said privately, Blessed are the eyes
24 which see the things that ye see, for I say unto
you that many prophets and kings desired to see
the things which ye see and saw them not, and to
hear the things which ye hear and heard them
not.
25 And behold a certain lawyer stood up tempt-
ing Him saying, Teacher, doing what shall I in-
26 herit the life of the age? And He said unto him,
What has been written in the law? how readest
27 thou? And he answering said, Thou shalt love
the Lord thy God with all thy heart and with all
thy soul and with all thy strength and with all
28 thy mind, and thy neighbor as thyself. And
He said unto him, Thou didst answer rightly, be
29 doing this and thou shalt live. But he willing to
justify himself said unto Jesus, And who is my
30 neighbor? Supposing, Jesus said, a certain man
was going down from Jerusalem to Jericho and
fell among robbers, who stripping him and beat-
31 ing him departed leaving him half dead. And by
chance a certain priest was going down that way,
32 and seeing him passed by on the other side. And
in like manner a Levite also coming to the place
33 and seeing him passed by on the other side. But
a certain Samaritan journeying came where he
was, and seeing him was moved with compassion,
34 and coming to him bound up his wounds pouring
on oil and wine, and setting him on his own beast
brought him to an inn and was careful of him.
35 And on the morrow throwing out two pence he
gave them to the host and said, Be careful of him,
and whatsoever thou mayest spend I when I come
36 back again will repay thee. Which of these three

seemeth it to thee to have become neighbor unto
37 him who fell among the robbers? And he said
He who showed mercy toward him. And Jesus
said unto him, Go and be doing likewise.
38 Now as they are going on their way He en-
tered into a certain village and a certain woman
named Martha received Him into her house.
39 And she had also a sister called Mary who also sit-
ting at the Lord's feet was hearing His word.
40 But Martha was distracted about much serving,
and standing by said, Lord, dost Thou not care
that my sister did leave me to serve alone? Speak
41 to her therefore that she may help me. But the
Lord answering said unto her, Martha, Martha,
thou art anxious and troubled about many things,
42 but one thing is needful, for Mary chose the good
part which shall not be taken away from her.

CHAPTER 11

AND it came to pass as He was praying in a
certain place that when He ceased a certain one
of His disciples said unto Him, Lord, teach us to
2 pray even as John also taught his disciples. And
He said unto them, When ye may pray, say, Our
Father who art in the heavens, hallowed be Thy
name. Thy Kingdom come. Thy will be done
3 as in heaven so on earth. Give us day by day our
4 daily bread. And forgive us our sins, for we our-
selves also forgive every one indebted to us. And
permit us not to be led into temptation.
5 And He said unto them, Which of you shall
have a friend and shall go unto him at midnight
and may say to him, Friend, lend me three loaves,
6 seeing a friend of mine is come to me from a jour-
ney and I have not what I might set before him:
7 and he from within answering may say, Give me

not troubles, the door has already been shut and
my children are with me in bed, I am not able a-
8 rising to give thee? I say unto you, Though he
will not arising give him because he is his friend,
yet because of his importunity arising he will
9 give him as many as he needeth. And I say unto
you, Ask and it shall be given you, seek and ye
shall find, knock and it shall be opened unto you.
10 For every one who asketh receiveth; and he who
seeketh findeth; and to him who knocketh it shall
11 be opened. And of which of you who is a father
if his son ask a loaf, will he give him a stone? or
if a fish, will he for a fish give him a serpent?
12 Or if he shall ask an egg, will he give him a scor-
13 pion? If ye then being evil know to give good
gifts unto your children, how much more shall
your heavenly Father give the Holy Spirit to them
who ask Him?

14 And He was casting out a dumb demon. And
it came to pass when the demon was gone out the
dumb man spake, and the multitudes marvelled.
15 But some of them said, By Beelzebub the prince
16 of the demons casteth He out demons. And
others tempting were seeking of Him a sign from
17 heaven. But He knowing their thoughts said un-
to them, Every kingdom divided against itself is
brought to desolation, and a house divided a-
18 gainst a house falleth. And if Satan also is di-
vided against himself, how shall his kingdom
stand? because ye say that I cast out demons by
19 Beelzebub. And if I by Beelzebub cast out de-
mons by whom do your sons cast them out?
20 Therefore shall they be your judges. But if I by
the finger of God cast out demons then the king-
21 dom of God came upon you. When the strong
man fully armed may guard his own dwelling his

22 goods are in peace, but when a stronger than he coming upon him may overcome him he taketh from him his whole armour wherein he had
23 trusted and divideth his spoils. He who is not with Me is against Me and he who gathereth not
24 with Me scattereth. Whensoever the unclean spirit may go out of the man he passeth through waterless places seeking rest, and not finding he saith, I will return unto my house whence I came
25 out. And coming he findeth it swept and a-
26 dorned. Then goeth he and taketh with him seven different spirits more evil than himself, and entering in they dwell there, and the last state of that man becometh worse than the first.

27 And it came to pass as He was saying these things a certain woman out of the multitude lifting up her voice said unto Him, Blessed is the womb that bare Thee and the breasts which Thou
28 didst suck. But He said, Yea rather, blessed are they who hear the word of God and keep it.

29 And as the multitudes are thronging together He began to say, This generation is an evil generation, it seeketh a sign, and there shall no
30 sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites so shall also the Son of man be to this generation.
31 The queen of the south shall rise up in the judgment with the men of this generation and shall condemn them, for she came from the ends of the earth to hear the wisdom of Solomon and behold
32 a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation and shall condemn it, for they repented at the preaching of Jonah and behold a greater than Jonah is here.

33 No man, lighting a lamp, putteth it in a cov-

ered place neither under the measure but on the lamp stand, that they who enter in may see the
34 light. The lamp of thy body is thine eye, when thine eye may be single thy whole body also is illumined, but when it may be evil thy body also is
35 darkened. Look therefore lest the light that is
36 in thee be darkness. If therefore thy whole body is illumined, having no part dark, the whole shall be illumined as when the bright shining lamp may give thee light.
37 Now as He was speaking a Pharisee was asking Him that He might dine with him, and going
38 in, He sat down. And the Pharisee seeing it, marvelled that He [1]was not first washed before the
39 dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter but your inward part is full of extor-
40 tion and wickedness. Ye foolish ones, did not He who made the outside make the inside also?
41 Howbeit give for alms those things which are within, and behold all things are clean unto you.
42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God: but these it were necessary to do and not to leave the others undone.
43 Woe unto you Pharisees! for ye love the chief seats in the synagogues and the salutations in the
44 marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men who walk over them know it not.
45 And a certain one of the lawyers answering saith unto Him, Teacher, in saying this Thou dost
46 insult us also. And He said, Woe unto you lawyers also! for ye burden men with burdens grievous to be borne and ye yourselves touch not the

1 literally He was not first baptized before the dinner

47 burdens with one of your fingers. Woe unto you!
for ye build the tombs of the prophets and your
48 fathers killed them. So ye are witnesses and are
well pleased with the works of your fathers, for
they killed them and ye build their tombs.
49 Therefore also said the wisdom of God, I will send
unto them prophets and apostles, and some of
50 them they will kill and some persecute, that the
blood of all the prophets which was shed from the
casting down of the world may be required of this
51 generation, from the blood of Abel unto the blood
of Zachariah who perished between the altar and
the house: yea, I say unto you, it shall be required
52 of this generation. Woe unto you lawyers! for
ye took away the key of knowledge, ye entered
not in yourselves and those entering in ye hin-
dered.
53 And as He was coming out from thence the
scribes and the Pharisees began to press upon Him
vehemently, and to provoke Him to speak off hand
54 of many things, lying in wait for Him to catch
some unguarded utterance out of His mouth.

CHAPTER 12

IN the meantime when the many thousands
of the multitude were gathered together inso-
much that they were treading one upon another,
He began to say unto His disciples first, Beware
ye of the leaven of the Pharisees which is hypoc-
2 risy. But there is nothing covered up that shall
not be revealed, and hid that shall not be made
3 known. Wherefore whatsoever ye said in the
darkness shall be heard in the light, and what ye
spoke in the ear in the inner chambers shall be
4 proclaimed upon the housetops. And I say unto
you, My friends, Be not afraid of those who kill

the body and after that have no more that they
5 can do. But I will show you whom ye may fear:
Fear Him, who after He hath killed hath author-
ity to cast into Gehenna; yea, I say unto you, Fear
6 Him. Are not five sparrows sold for two far-
things? and not one of them has been forgotten
7 in the sight of God. But the very hairs of your
head also have all been numbered. Fear not, ye
8 are of more value than many sparrows. And I
say unto you, Every one who may confess Me be-
fore men him shall the Son of man also confess
9 before the angels of God, but he who denieth Me
in the presence of men shall be denied in the pres-
10 ence of the angels of God. And every one who
shall speak a word against the Son of man it shall
be forgiven him, but unto him who blasphemeth
against the Holy Spirit it shall not be forgiven.
11 And when they may bring you before the syna-
gogues and the rulers and the authorities, be not
anxious how or what ye may answer or what ye
12 may say, for the Holy Spirit shall teach you in
that very hour what it is necessary to say.
13 And one out of the multitude said unto Him,
Teacher, bid my brother to divide the inheritance
14 with me. But He said unto him, Man, who set
15 Me a judge or a divider over you? And He said
unto them, Take heed and keep yourselves from
all covetousness, for a man's life consisteth not in
the abundance of the things which he possesseth.
16 And He spake a parable unto them saying, The
ground of a certain rich man brought forth plenti-
17 fully, and he was reasoning within himself say-
ing, What shall I do because I have not where I
18 shall gather my fruits? And he said, This will
I do: I will pull down my barns and build greater,
and there will I gather all my products and my

19 good things. And I will say to my soul, Soul,
thou hast many good things lying up for many
20 years, take thine ease, eat, drink, be merry. But
God said unto him, Thou foolish one, this night
they require thy soul of thee, and the things
which thou didst prepare, whose shall they be?
21 So is he who layeth up treasure for himself and is
not rich toward God.
22 And He said unto His disciples, Therefore I
say unto you, Be not anxious for your life what
ye may eat, nor yet for your body what ye may
23 put on. For the life is more than the food and
24 the body than the raiment. Consider the ravens
that they sow not neither reap, which have no
store-chamber nor barn and God feedeth them, of
how much more value are ye than the birds!
25 And which of you being anxious is able to add a
26 cubit unto his age? If then ye are not able to do
even that which is least, why are ye anxious con-
27 cerning the rest? Consider the lilies how they
grow, they toil not neither do they spin, yet I say
unto you, Even Solomon in all his glory was not
28 arrayed like one of these. But if God doth so
clothe the grass which today is in the field and to-
morrow is being cast into the oven, how much
more shall He clothe you, O ye of little faith?
29 And seek not ye what ye may eat and what ye
30 may drink, neither be ye in suspense. For all
these things do the nations of the world seek, but
your Father knoweth that ye have need of these
31 things. Howbeit seek ye His kingdom and these
32 things shall be added unto you. Fear not, little
flock, for it is your Father's good pleasure to give
33 you the kingdom. Sell that ye have and give
alms; make for yourselves purses waxing not old,
a treasure in the heavens unfailing, where no

thief draweth near neither moth destroyeth.
34 For where your treasure is there will your heart
be also.
35 Let your loins be girded about and your
36 lamps burning, and be ye yourselves like unto
men looking for their lord when he may return
from the marriage feasts, that coming and knock-
37 ing they may straightway open unto him. Bless-
ed are those bondservants whom the Lord com-
ing shall find watching: verily I say unto you that
He will gird Himself and make them recline at
38 the table and coming shall serve them. And if
He may come in the second watch and if in the
third and find them so, blessed are those servants.
39 But know this, that if the master of the house
had known in what hour the thief is coming he
would have watched and not have left his house
40 to be broken through. And be ye also ready for
in which hour ye think not the Son of man com-
eth.
41 And Peter said, Lord, speakest Thou this
42 parable unto us or even unto all? And the Lord
said, Who then is the faithful and wise steward
whom his lord shall set over his household to give
43 them their portion of food in due season? Bless-
ed is that bondservant whom his lord coming shall
44 find so doing. Of a truth I say unto you that he
45 will set him over all that he hath. But if that
bondservant may say in his heart, My lord delay-
eth his coming, and shall begin to beat the men-
servants and the maidservants and to eat and
46 drink and to be drunken, the lord of that bond-
servant shall come in a day when he expecteth
not and in an hour when he knoweth not, and shall
cut him asunder and appoint his portion with the
47 unfaithful. And that bondservant who knew his

lord's will and not making ready, nor doing according to his will shall be beaten with many
48 stripes; but he who knew not, and doing things worthy of stripes shall be beaten with few stripes. And to whomsoever much was given of him shall much be required, and to whom they commit much of him will they ask the more.
49 I came to cast fire upon the earth, and what
50 will I if it were already kindled? But I have a baptism to be baptized with, and how am I pressed
51 till it may be accomplished! Think ye that I came to give peace in the earth? I tell you, Nay,
52 but rather division, for there shall be from henceforth five in one house divided, three against two
53 and two against three. They shall be divided, father against son and son against father, mother against daughter and daughter against her mother, mother in law against her daughter in law and daughter in law against her mother in law.
54 And He was saying to the multitudes also, When ye may see a cloud rising in the west straightway ye say, There cometh a shower, and
55 it is so. And when there is a south wind blowing
56 ye say, There will be a scorching heat, and it is. Ye hypocrites, ye know to discern the face of the earth and the sky, but how is it that ye know not
57 how to discern this time? And why even of
58 yourselves judge ye not what is right? For as thou art going with thine adversary before a magistrate, on the way give diligence to be released from him, lest perchance he may drag thee unto the judge and the judge shall deliver thee to the officer and the officer shall cast thee into prison.
59 I say unto thee, Thou shalt by no means come out thence till thou mayest restore the very last mite.

CHAPTER 13

NOW there were some present at that very season telling Him of the Galilaeans whose blood
2 Pilate mingled with their sacrifices. And answering He said unto them, Think ye that these Galilaeans were sinners above all the Galilaeans
3 because they have suffered these things? I tell you, Nay, but except ye may repent ye shall all
4 in like manner perish. Or those eighteen upon whom the tower in Siloam fell and killed them, think ye that they were debtors above all the men
5 who dwell in Jerusalem? I tell you, Nay, but except ye may repent ye shall all likewise perish.
6 And He was speaking this parable, A certain man had a fig tree planted in his vineyard, and he
7 came seeking fruit thereon and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree and find none: cut it down, why doth it also make useless
8 the ground? And he answering saith unto him, Lord, let it alone this year also till I may dig about
9 it and fertilize it, and if indeed it may bear fruit thenceforth, well; but if not thou shalt cut it down.
10 And He was teaching in one of the syna-
11 gogues on the sabbath. And behold a woman having a spirit of infirmity eighteen years, and she was bowed together and not being able in any
12 wise to lift herself up. And Jesus seeing her called and said to her, Woman, thou hast been
13 loosed from thine infirmity. And He laid His hands upon her, and immediately she was made
14 straight and glorified God. And the ruler of the synagogue answering, being moved with indignation because Jesus healed on the sabbath, was saying to the multitude, There are six days in

which it is necessary to work, in these therefore coming be healed and not on the sabbath day.
15 But the Lord answered him and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall and leading
16 it away watereth it? And was it not necessary for this woman being a daughter of Abraham whom Satan had bound lo these eighteen years to be loosed from this bond on the sabbath day?
17 And as He said these things all His adversaries were being put to shame, and all the multitude rejoiced for all the glorious things that are being done by Him.
18 He was saying therefore, Unto what is the kingdom of God like? and whereunto shall I liken
19 it? It is like unto a grain of mustard seed which a man taking cast into his own garden, and it grew and became a tree and the birds of the heav-
20 en lodged in the branches thereof. And again He said, Whereunto shall I liken the kingdom of God?
21 It is like unto leaven which a woman taking hid in three measures of meal till it was all leavened.
22 And He was going through cities and villages teaching and making progress toward Jerusalem.
23 And one said unto Him, Lord, are they few who
24 be saved? And He said unto them, Strive to enter in by the narrow door, for many I say unto you shall seek to enter in and shall not be able.
25 From the time the Master of the house may have risen up and may have shut to the door, and ye may begin to stand without and to knock at the door saying, Lord, open to us; and answering He shall say to you, I know you not whence ye are;
26 then shall ye begin to say, We did eat and drink in Thy presence and Thou didst teach in our streets;
27 and He shall say, I tell you I know not whence ye

are, depart from Me all ye workers of iniquity.
28 There shall be the weeping and the gnashing of
teeth when ye may see Abraham and Isaac and
Jacob and all the prophets in the kingdom of God,
29 and yourselves being cast forth without. And
they shall come from the east and west and from
the north and south and shall sit down in the king-
30 dom of God. And behold, there are last who shall
be first and there are first who shall be last.
31 In that very hour there came certain Phari-
sees saying to Him, Get Thee out and go hence
32 for Herod willeth to kill Thee. And He said un-
to them, Going say to this fox, Behold I cast out
demons and complete cures today and tomorrow
33 and the third day I am perfected. Howbeit it is
necessary for Me to go on My way today and to-
morrow and the day following, because it is im-
possible for a prophet to perish outside Jerusa-
34 lem. Jerusalem, Jerusalem, which killeth the
prophets and stoneth them who have been sent
unto her! how often I willed to gather thy chil-
dren together even as a hen gathereth her own
35 brood under her wings and ye willed it not! Be-
hold, your house is left unto you and I say unto
you, Ye shall in no wise see Me until ye may say,
Blessed is He who cometh in the name of the
Lord.

CHAPTER 14

AND it came to pass when He went into the
house of one of the rulers of the Pharisees on a
sabbath to eat bread that they were closely watch-
2 ing Him. And behold there was a certain drop-
3 sical man before Him. And Jesus answering
spake unto the lawyers and Pharisees saying, Is
4 it lawful to heal on the sabbath, or not? But

they held their peace. And taking hold of him,
5 He healed him, and let him go. And He said unto them, Which of you shall have an ass or an ox fall into a well and will not straightway draw him
6 up on a sabbath day? And they could not answer again unto these things.

7 And He was speaking a parable unto those who have been invited, observing how they were
8 choosing the chief seats, saying unto them, When thou mayest be invited of any man to marriage feasts sit not down in the chief seat lest perchance a more honorable man than thou may have
9 been invited by him, and he who bade thee and him, coming shall say to thee, Give this man place, and then thou shalt begin with shame to occupy
10 the lowest place. But when thou mayest be invited, going sit down in the lowest place, that when he who hath invited thee may come he shall say to thee, Friend, go up higher: then glory shall be to thee in the presence of all those who sit with
11 thee. For every one who exalteth himself shall be humbled, and he who humbleth himself shall be exalted.

12 And He was saying to him also who had invited Him, When thou mayest make a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor rich neighbors, lest perchance they also may invite thee again and a recompense
13 may be made thee. But when thou mayest make a feast, invite the poor, the maimed, the lame, the
14 blind, and thou shalt be blessed; because they have not wherewith to recompense thee, for thou shalt be recompensed in the resurrection of the just.

15 And one of those sitting with Him hearing these things said unto Him, Blessed is he who

16 shall eat bread in the kingdom of God. And He
said unto him, A certain man was making a great
17 supper and invited many, and he sent forth his
bondservant at the hour of the supper to say to
those who have been invited, Come for all things
18 are now ready. And they all with one consent
began to excuse themselves. The first said unto
him, I have bought a field and I have need going
19 out to see it: I pray thee have me excused. And
another said, I bought five yoke of oxen and I go
20 to test them: I pray thee have me excused. And
another said, I married a wife and therefore I am
21 not able to come. And the bondservant coming
told his lord these things. Then the master of
the house being angry said to his bondservant,
Go out quickly into the streets and lanes of the
city and bring in hither the poor and maimed and
22 blind and lame. And the bondservant said, Lord,
what thou didst command has been done and yet
22 there is room. And the lord said unto the bond-
servant, Go out into the highways and hedges and
constrain them to come in that my house may be
24 filled. For I say unto you that none of those men
who have been invited shall taste of my supper.
25 Now great multitudes were going with Him
26 and turning He said unto them, If any man com-
eth unto Me and hateth not his own father and
mother and wife and children and brethren and
sisters, yea, and his own life also he is not able to
27 be My disciple. Whosoever doth not bear his own
cross and come after Me is not able to be My dis-
28 ciple. For which of you desiring to build a tower
doth not first sitting down count the cost whether
29 he have sufficient to complete it? Lest perchance
when he hath laid a foundation and not being able
to finish all that behold should begin to mock him

30 saying, This man began to build and was not able
31 to finish. Or what king going to encounter another king in war will not sitting down first take counsel whether he is able with ten thousand to meet him who cometh against him with twenty
32 thousand? And if not, while the other is yet a great way off sending an ambassage he asketh the
33 conditions of peace. So therefore whosoever he be of you who renounceth not all that he himself
34 possesseth he is not able to be My disciple. Salt therefore is good, but if even the salt may become
35 tasteless wherewith shall it be seasoned? It is fit neither for the land nor for the manure: they cast it out. He who hath ears to hear let him hear.

CHAPTER 15

NOW all the tax-collectors and sinners were
2 drawing near unto Him to hear Him. And both the Pharisees and the scribes were murmuring saying, This man is receiving sinners and eating with them.
3 And He spake unto them this parable saying,
4 What man of you having a hundred sheep and losing one of them doth not leave the ninety and nine in the wilderness and go after that which
5 hath been lost until he may find it? And finding
6 it he layeth it on his shoulders rejoicing. And coming home he calleth together his friends and his neighbors saying unto them, Rejoice with me,
7 for I found my sheep which hath been lost. I say unto you that even so there shall be more joy in heaven over one sinner repenting than over ninety and nine righteous persons who have no need of repentance.
8 Or what woman having ten pieces of silver,

if she may lose one piece doth not light a lamp and sweep the house and seek carefully until she may
9 find it. And finding it she calleth together her friends and neighbors saying, Rejoice with me
10 for I found the piece which I lost. Even so I say unto you there is joy in the presence of the angels of God over one sinner repenting.
11 And He said, A certain man had two sons,
12 and the younger of them said to his father, Father, give me the portion of the substance that falleth to me. And he divided unto them the liv-
13 ing. And not many days after the younger son gathering all together left home for a far country and there wasted his substance with riotous
14 living. And when he had spent all there arose a mighty famine in that country, and he began to
15 be in want. And going was hired by one of the citizens of that country, and he sent him into his
16 fields to feed swine. And he was desiring to be filled with the husks that the swine were eating
17 and no man was giving unto him. But coming to himself he said, How many of my father's hired servants have superabundance of bread, and I am
18 perishing here with hunger! Arising I will go to my father and will say unto him, Father, I
19 sinned against heaven and in thy sight, I am no more worthy to be called thy son, make me as one
20 of thy hired servants. And arising he came to his father. But while he was yet afar off his father saw him and was moved with compassion and running fell on his neck and tenderly kissed
21 him. And the son said unto him, Father, I have sinned against heaven and in thy sight, I am no
22 more worthy to be called thy son. But the father said to his bondservants, Quick! bring forth the best robe and put it on him, and put a ring on

23 his hands and shoes on his feet, and bring the
24 fatted calf, kill and eating let us make merry, for
this my son was dead and lived again, he has been
lost and was found. And they began to be
25 merry. Now his elder son was in the field, and
as coming he drew nigh to the house he heard
26 music and dancing. And calling to him one of
the young men he was inquiring what these things
27 might be. And he said unto him, Thy brother
has come, and thy father killed the fatted calf be-
28 cause he received him back safe and sound. But
he was angry and was not willing to go in: and
29 his father coming out was entreating him. But
he answering said to his father, Lo, these many
years I do bondservice to thee, and I never trans-
gressed a commandment of thine, and yet thou
never gavest me a kid that I might make merry
30 with my friends; but when this son of thine came
who devoured thy living with harlots thou killedst
31 for him the fatted calf. And he said unto him,
Child, thou art ever with me and all that is mine
32 is thine. But it was needful to make merry and
rejoice, for this brother of thine was dead and
lived, and lost and was found.

CHAPTER 16

AND He was saying also unto the disciples,
There was a certain rich man who had a steward,
and this one was accused to him of wasting his
2 goods. And calling him he said unto him, What
is this that I hear of thee? render the account of
thy stewardship for thou art not able any longer
3 to be steward. And the steward said within him-
self, What shall I do seeing that my lord taketh
away the stewardship from me? I have not
4 strength to dig, to beg I am ashamed. I know

what I shall do that when I may be put out of the stewardship they may receive me into their own
5 houses. And calling to him each one of those who were indebted to his own lord he was saying to the first, How much owest thou unto my lord?
6 And he said, A hundred measures of oil. And he said unto him, Take thy bill and sitting down
7 quickly write, Fifty. After that said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto
8 him, Take thy bill and write, Eighty. And his lord commended the unrighteous steward because he did prudently, for the sons of this age are for their own generation more prudent than the sons
9 of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness, that when it may fail they may re-
10 ceive you into the eonian tabernacles. He who is faithful in the least is faithful also in much, and he who is unrighteous in the least is unrighteous
11 also in much. If therefore ye were not faithful in the unrighteous mammon, who will entrust
12 you with the true riches? And if ye have not been faithful in that which is another's, who will
13 give you that which is your own? No household-servant can serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye are not able to serve God and mammon.

14 And the Pharisees who were lovers of money were hearing all these things and they were scoff-
15 ing at Him. And He said unto them, Ye are they who justify yourselves in the sight of men but God knoweth your hearts, for that which is exalted among men is an abomination in the sight
16 of God. The law and the prophets were until

John, from that time the gospel of the kingdom
of God is preached and every man is entering
17 violently into it. But it is easier for heaven and
earth to pass away than for one tittle of the law
18 to fall. Every one who putteth away his wife
and marrieth another committeth adultery, and
he who marrieth one having been put away from
a husband committeth adultery.
19 Now there was a certain rich man and he was
clothing himself in purple and fine linen making
20 merry day by day sumptuously, and a certain
poor man named Lazarus has been laid at his
21 gate full of sores and desiring to be fed with that
which fell from the rich man's table; yea, even
22 the dogs coming were licking his sores. And it
came to pass that the beggar died and was carried
away by the angels into Abraham's bosom, and
23 the rich man also died and was buried. And in
Hades lifting up his eyes being in torments he
seeth Abraham afar off and Lazarus in his bosom.
24 And calling he said, Father Abraham, have mercy
on me and send Lazarus that he may dip the tip
of his finger in water and cool my tongue, for I
25 am in anguish in this flame. But Abraham said,
Child, remember that thou in thy lifetime re-
ceivedst thy good things and Lazarus in like man-
ner evil things, but now here he is comforted and
26 thou art in anguish. And beside all this between
us and you a great gulf has been fixed that those
who will to pass from hence to you may not be
able, neither may they cross over from thence to
27 us. And he said, I pray thee therefore, father,
that thou wouldest send him to my father's house,
28 for I have five brethren, that he may testify unto
them lest they also may come into this place of
29 torment. But Abraham saith, They have Moses

30 and the prophets, let them hear them. And he
said, Nay, father Abraham, but if one may go to
31 them from the dead they will repent. And he
said unto him, If they hear not Moses and the
prophets neither will they be persuaded if one
may rise from the dead.

CHAPTER 17

AND He said unto His disciples, It is impos-
sible that occasions of stumbling should not come:
2 but woe unto him through whom they come! It
profiteth him if a millstone is hanged about his
neck and he has been thrown into the sea, rather
than that he should cause one of these little ones
3 to stumble. Take heed to yourselves: if thy
brother may sin, rebuke him; and if he may re-
4 pent, forgive him. And if he may sin against
thee seven times in the day, and seven times may
turn again to thee, saying, I repent; thou shalt
forgive him.
5 And the apostles said unto the Lord, Increase
6 our faith. And the Lord said, If ye have faith as
a grain of mustard seed, ye would have said unto
this sycamine tree, Be thou rooted up, and be thou
planted in the sea and it would have obeyed you.
7 But who is there of you having a bondservant
plowing or keeping sheep that will say unto him
when he cometh in from the field, Coming
8 straightway sit down; and will not rather say un-
to him, Make ready wherewith I may sup and gird
thyself and serve me till I may eat and drink and
after these things thou shalt eat and drink?
9 Doth he thank the bondservant because he did the
10 things that were commanded? Even so ye also
when ye may do all the things that were com-
manded you say, We are unprofitable bondserv-

ants, we have done that which we ought to do.
11 And it came to pass that they were on the
way to Jerusalem and He was passing through
12 the midst of Samaria and Galilee. And as He
entered into a certain village there met Him ten
13 leprous men who stood afar off, and they lifted up
a voice saying, Jesus, Master, have mercy on us.
14 And seeing He said unto them, Going show your-
selves unto the priests. And it came to pass as
15 they were going they were cleansed. And one of
them seeing that he was healed turned back with
16 a loud voice glorifying God; and he fell upon his
face at His feet giving thanks to Him, and he was
17 a Samaritan. And Jesus answering said, Were
not the ten cleansed? but where are the nine?
18 Were there none found returning to give glory to
19 God, save this stranger? And He said unto him,
Arise and go thy way, thy faith hath saved thee.
20 And being asked by the Pharisees when the
kingdom of God cometh He answered them and
said, the kingdom of God cometh not with ob-
21 servation; neither shall they say, Lo here! or,
There! for behold the kingdom of God is in the
midst of you.
22 And He said unto the disciples, The days will
come when ye shall desire to see one of the days
23 of the Son of man and ye shall not see it. And
they shall say to you, Lo there! Lo here! go not
24 away nor follow after them: for as the lightning
when it lighteneth out of the one part under the
heaven shineth unto the other part under heaven,
25 so shall the Son of man be in His day. But first
it is necessary for Him to suffer many things and
26 be rejected of this generation. And as it came to
pass in the days of Noah even so shall it be also
27 in the days of the Son of man. They were eating,

they were drinking, they were marrying, they were being given in marriage until the day that Noah entered into the ark and the flood came and
28 destroyed them all. Likewise even as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were sell-
29 ing, they were planting, they were building; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed
30 them all, after the same manner shall it be in the
31 day that the Son of man is revealed. In that day he which shall be on the housetop and his goods in the house, let him not go down to take them away, and let him who is in the field likewise not
32 return back. Remember Lot's wife. Whosoever
33 may seek to gain his life shall lose it, but whoso-
34 ever may lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed, the one shall be taken and the other shall
35 be left. There shall be two women grinding together, the one shall be taken and the other shall
36 be left. (There shall be two men in the field, the one shall be taken and the other shall be left.)
37 And they answering say unto Him, Where Lord? And He said unto them, Where the body is there will the eagles also be gathered together.

CHAPTER 18

AND He was speaking a parable unto them to the end that it is necessary always to pray and
2 not to faint saying, There was in a city a judge
3 fearing not God and regarding not man: and there was a widow in that city, and she was coming unto him saying, Vindicate me of mine adversary.
4 And he was not willing for a while, but afterward he said within himself, Though I fear not God

nor regard man, yet because this widow troubleth me I will vindicate her lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall God in no wise execute the vindication for His elect who are crying out to Him day and night although He is longsuffering with regard to them? I say unto you that He will execute the vindication for them speedily. Howbeit the Son of man coming, accordingly, shall He find faith on the earth?

And He spake also this parable unto certain who have trusted in themselves that they are righteous and despised the rest: Two men went up into the temple to pray, the one a Pharisee and the other a tax-collector. The Pharisee standing was praying these things unto himself, God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-collector. I fast twice in the week, I give tithes of all whatsoever I may gain. But the tax-collector standing afar off would not lift up so much as his eyes unto heaven, but was smiting his breast saying, God, be propitiated for me the sinner. I say unto you, This man went down to his house justified rather than the other, for every one who exalteth himself shall be humbled but he who humbleth himself shall be exalted.

And they were bringing unto Him also their babes that He might touch them, but the disciples seeing it were rebuking them. But Jesus called them unto Him saying, Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever may not receive the kingdom of God as a little child he shall in no wise enter therein.

18 And a certain ruler asked Him saying, Good
Teacher, by doing what shall I inherit eonian life?
19 And Jesus said unto him, Why callest thou Me
20 good? none is good save One, even God. Thou
knowest the commandments, Do not commit adul-
tery, Do not kill, Do not steal, Do not bear false
21 witness, Honor thy father and thy mother. And
he said, All these I observed from my youth.
22 And Jesus hearing it said unto him, One thing
thou lackest still: sell all things whatsoever thou
hast and distribute unto the poor and thou shalt
have treasure in the heavens, and come follow Me.
23 And hearing these things he became exceedingly
24 sorrowful for he was very rich. And Jesus see-
ing him said, How hardly shall they who have
25 riches enter into the kingdom of God! for it is
easier for a camel to enter in through a needle's
eye than for a rich man to enter into the kingdom
26 of God. And they who heard it said, Then who
27 is able to be saved? But He said, The things
which are impossible with men are possible with
28 God. And Peter said, Lo we leaving our own fol-
29 lowed Thee. And He said unto them, Verily I
say unto you, There is no man who left house or
wife or brethren or parents or children for the
30 kingdom of God's sake, who shall in any wise not
receive manifold more in this time and in the age
to come eonian life.
31 And taking unto Him the twelve He said un-
to them, Behold we are going up to Jerusalem and
all the things that have been written by the
prophets concerning the Son of man shall be ac-
32 complished. For He shall be delivered up unto
the Gentiles and shall be mocked and shamefully
33 entreated and spit upon, and having scourged
they shall kill Him, and the third day He shall be

34 raised again. And they understood none of these
things and this saying was hid from them and
they were not knowing the things that were said.
35 And it came to pass as He drew nigh unto
Jericho a certain blind man was sitting by the
36 wayside begging, and hearing a multitude going
37 by he was inquiring what this may be. And they
38 told him, Jesus of Nazareth is passing by. And
he cried saying, Jesus, Thou son of David, have
39 mercy on me. And they who went before were
rebuking him that he should hold his peace, but
he cried out the more a great deal, Thou son of
40 David, have mercy on me. And Jesus standing
still commanded him to be brought unto Him, and
41 when he came near He asked him, What wilt thou
that I should do unto thee? And he said, Lord
42 that I may receive my sight. And Jesus said un-
to him, Receive thy sight, thy faith hath saved
43 thee. And immediately he received his sight and
was following Him glorifying God. And all the
people seeing it gave praise unto God.

CHAPTER 19

AND having entered He was passing through
2 Jericho. And behold a man called by name Zac-
chaeus, and he was chief tax-collector and he was
3 rich. And he was seeking to see Jesus who He
is, and could not for the crowd for he was small
4 of stature. And running on before he climbed up
into a sycamore tree that he might see Him, for
5 He was about to pass by. And when Jesus came
to the place looking up He said unto him, Zacchae-
us, making haste come down, for today it is nec-
6 essary for Me to abide at thy house. And mak-
ing haste he came down and received Him rejoic-
7 ing. And seeing it they all began to murmur

saying, He went in to lodge with a man who is a
8 sinner. And Zacchaeus standing said unto the
Lord, Behold Lord, the half of my goods I give to
the poor, and if I have wrongfully exacted aught
9 of any man, I restore *him* fourfold. And Jesus
said unto him, Today salvation came to this
house, forasmuch as he also is a son of Abraham.
10 For the Son of man came to seek and to save that
which has been lost.

11 And as they were hearing these things add-
ing He spake a parable, because of His being nigh
to Jerusalem and their supposing that the king-
12 dom of God is immediately to appear. He said
therefore, A certain nobleman went into a far
country to receive for himself a kingdom and re-
13 turn. And calling ten of his bondservants he
gave them ten pounds and said unto them, Trade
14 ye till I come. But his citizens were hating him
and sent an ambassage after him saying, We will
15 not for this man to reign over us. And it came
to pass when he came back again having received
the kingdom, that he commanded these bond-
servants unto whom he had given the money to
be called to him that he might know what they
16 had gained by trading. And the first came be-
fore him saying, Lord, thy pound made ten
17 pounds. And he said unto him, Well done, thou
good bondservant, because thou wast faithful in
a very little be thou having authority over ten
18 cities. And the second came saying, Thy pound,
19 lord, made five pounds. And he said unto him
20 also, Be thou also over five cities. And the other
came saying, Lord, behold thy pound which I kept
21 lving in a napkin, for I was fearing thee because
thou art an austere man, thou takest up that thou
layedst not down and reapest that thou didst not

22 sow. He saith unto him, Out of thine own mouth
will I judge thee thou wicked bondservant. Thou
knewest that I am an austere man taking up that
I laid not down and reaping that I did not sow,
23 then wherefore gavest not thou my money into
the bank and I coming should have received it
24 with interest? And he said unto them who
stood by, Take away from him the pound and give
25 it unto him who hath the ten pounds. And they
26 said unto him, Lord, he hath ten pounds. I say
unto you, that unto every one who hath shall be
given, but from him who hath not even that
27 which he hath shall be taken away. But these
mine enemies who willed not for me to reign over
them bring hither and slay them before me.
28 And saying these things He was going on be-
fore ascending to Jerusalem.
29 And it came to pass when He drew nigh to
Bethphage and Bethany, at the mount that is
called the mount of Olives He sent two of the dis-
30 ciples saying, Go your way into the village over
against you, in the which entering ye shall find a
colt tied whereon no man ever yet sat, loosing
31 bring him. And if any one may ask you, Why
do ye loose him? thus shall ye say, The Lord hath
32 need of him. And they who have been sent, go-
33 ing found even as He had said unto them. And
as they are loosing the colt the owners thereof
34 said unto them, Why loose ye the colt? And they
35 said, The Lord hath need of him. And they
brought him to Jesus, and throwing their gar-
ments upon the colt they seated Jesus thereon.
36 And as He went they were spreading their gar-
37 ments in the way. And as He was now drawing
nigh at the descent of the mount of Olives, all the
multitude of the disciples rejoicing began to

praise God with a loud voice for all the mighty
38 works which they saw, saying, Blessed is the
King who cometh in the name of the Lord, peace
39 in heaven and glory in the highest. And some of
the Pharisees from the multitude said unto Him,
40 Teacher, rebuke Thy disciples. And He answering said, I say unto you, If these shall hold their
peace the stones will cry out.
41 And as He drew nigh seeing the city He wept
42 over it saying, If thou knewest in this day, even
thou, the things which belong unto peace — but
43 now they were hid from thine eyes. For the days
shall come upon thee when thine enemies shall
cast up a bank about thee and compass thee round
44 and keep thee in on every side, and shall dash thee
to the ground and thy children within thee, and
they shall not leave in thee one stone upon another because thou knewest not the time of thy
visitation.
45 And entering into the temple He began to
46 cast out those who are selling saying unto them,
It has been written, And My house shall be a
house of prayer, but ye made it a den of robbers.
47 And He was teaching daily in the temple.
But the chief priests and the scribes and the principal men of the people were seeking to destroy
48 Him, and they were not finding what they might
do for the people all hung upon Him listening.

CHAPTER 20

AND it came to pass on one of the days as
He was teaching the people in the temple and
preaching the gospel, there came upon Him the
2 chief priests and the scribes with the elders, and
they spake saying unto Him, Tell us by what
authority Thou doest these things? or who is he

who gave Thee this authority? And He answering said unto them, I also will ask you a question
and tell Me, Was the baptism of John from heaven
or from men? And they reasoned with themselves saying, If we should say, From heaven, He
will say, Why did ye not believe him? But if we should say, From men, all the people will stone us, for they have been persuaded that John is a
prophet. And they answered, We have not
known whence. And Jesus said unto them, Neither tell I you by what authority I do these things.

And He began to speak unto the people this parable, A man planted a vineyard and let it out to husbandmen and went into another country
for a long time. And at the season he sent unto the husbandmen a bondservant that they should give him of the fruit of the vineyard, but the husbandmen beating him sent him away empty.
And he sent yet another bondservant, and him also beating and dishonoring they sent away
empty. And he sent yet a third, and wounding
this one they cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son, it may be they will reverence him.
But the husbandmen seeing him reasoned one with another saying, This is the heir, let us kill
him that the inheritance may become ours. And casting him forth out of the vineyard they killed him. What therefore will the lord of the vine-
yard do unto them? He will come and destroy these husbandmen and will give the vineyard unto others. And hearing it they said, Be it not so.
But looking upon them He said, What then is this which has been written, The stone which the builders rejected, the same was made the head of

18 the corner. Every one who falleth on that stone
shall be broken to pieces, but on whomsoever it
may fall it will utterly destroy him.
19 And the scribes and the chief priests sought
to lay hands on Him in that very hour but they
feared the people, for they knew that He spake
20 this parable against them. And watching close-
ly they sent forth spies feigning themselves to be
righteous that they might take hold of His speech
so as to deliver Him up to the rule and the author-
21 ity of the governor. And they asked Him saying,
Teacher, we know that Thou sayest and teachest
rightly and acceptest not the person of any, but
22 of a truth teachest the way of God, Is it lawful
23 for us to give tribute unto Caesar or not? But
perceiving their craftiness He said unto them,
24 Show Me a penny. Whose image and inscription
25 has it? And they said, Caesar's. And He said
unto them, Then render unto Caesar the things
that are Caesar's, and unto God the things that
26 are God's. And they were not able to take hold
of the saying before the people, and marvelling at
His answer they were silent.
27 And certain of the Sadducees who say there
is no resurrection coming unto Him asked Him
28 saying, Teacher, Moses wrote us, if a man's broth-
er may die having a wife and he may be childless,
that his brother should take his wife and raise up
29 seed to his brother. There were therefore seven
brethren, and the first taking a wife died child-
30 less, and the second and the third took her, and
31 likewise the seven left no children and died.
32 Afterward the woman also died. In the resur-
33 rection therefore the wife of which of them shall
34 she be? for the seven had her as wife. And Je-
sus said unto them, The sons of this age marry

35 and are given in marriage, but those accounted
worthy to attain to that age and the resurrection
of the dead neither marry nor are given in mar-
36 riage, for neither are they able to die any more,
for they are equal to the angels, and are sons of
37 God being sons of the resurrection. But that the
dead are raised even Moses showed at the Bush
when he called the Lord the God of Abraham and
38 the God of Isaac and the God of Jacob. And He
is not the God of the dead but of the living, for all
39 live unto Him. And certain of the scribes an-
40 swering said, Teacher, Thou didst say well. For
no longer were they daring to ask Him any thing.
41 And He said unto them, How say they that
42 the Christ is David's son? for David himself saith
in the book of Psalms, The Lord said unto my
43 Lord, Sit Thou on My right hand till I may make
44 Thine enemies the footstool of Thy feet. David
therefore calleth Him Lord, and how is He his
son?
45 And in the hearing of all the people He said
46 unto His disciples, Beware of the scribes who will
to walk in long robes, and love salutations in the
marketplaces and chief seats in the synagogues
47 and chief places at feasts; who devour widows'
houses and for a pretence make long prayers,
these shall receive greater judgment.

CHAPTER 21

AND looking up He saw the rich men who
2 were casting their gifts into the treasury. And
He saw a certain poor widow casting in thither
3 two mites. And He said, Of a truth I say unto
you, This poor widow cast in more than they all,
4 for all these did of their abundance cast in unto
the gifts, but she of her destitution did cast in all

the living that she was having.
5 And as some were speaking of the temple
that it has been adorned with beautiful stones and
6 offerings He said, As for these things which ye
behold, the days will come in which there shall
not be left here one stone upon another that shall
7 not be thrown down. And they asked Him say-
ing, Teacher, when therefore shall these things
be? And what shall be the sign when these
8 things may be about to come to pass? And He
said, Take heed lest ye be led astray, for many
shall come in My name saying, I am He, and the
9 time has drawn near, go ye not after them. And
when ye shall hear of wars and uprisings be not
terrified, for it is necessary for these things to
come to pass first, but the end is not immediately.
10 Then He was saying unto them, Nation shall
rise against nation and kingdom against kingdom,
11 and there shall be great earthquakes and in divers
places famines and pestilences, and there shall be
12 terrors and great signs from heaven. But before
all these things they shall lay their hands on you
and shall persecute you delivering you up to the
synagogues and prisons bringing you before kings
13 and governors for My name's sake. It shall turn
14 unto you for a testimony. Settle it therefore in
your hearts not to premeditate how to answer,
15 for I will give you a mouth and wisdom which all
those who are your adversaries shall not be able
16 to withstand or to gainsay. But ye shall be de-
livered up even by parents and brethren and kins-
folks and friends, and some of you shall they put
17 to death. And ye shall be hated of all men for
18 My name's sake. And not a hair of your head
19 shall in any wise perish. In your patience ye
shall possess your souls.

20 But when ye may see Jerusalem compassed
with armies then know that her desolation has
21 come near. Then let them who are in Judaea flee
unto the mountains and let them who are in the
midst of her depart out and let not them who are
22 in the country enter therein. For these are days
of vengeance when all things which have been
23 written are to be fulfilled. Woe unto them who
are with child and to them who suckle infants in
those days! for there shall be great distress upon
24 the land and wrath against this people. And
they shall fall by the edge of the sword and shall
be led captive into all the nations, and Jerusalem
shall be trodden down of the Gentiles until the
25 times of the Gentiles may be fulfilled. And there
shall be signs in sun and moon and stars and upon
the earth distress of nations in perplexity, roar-
26 ings of the sea and the billows, men fainting for
fear and for expectation of the things which are
coming on the inhabited earth, for the powers of
27 the heavens shall be shaken. And then shall they
see the Son of man coming in a cloud with power
28 and great glory. But when these things are be-
ginning to come to pass look up and lift up your
heads, because your redemption draweth nigh.
29 And He spake to them a parable, Behold the
30 fig tree and all the trees, when they now shoot
forth ye see it and know of your own selves that
31 the summer is now nigh. Even so ye also when
ye may see these things coming to pass know ye
32 that the kingdom of God is nigh. Verily I say un-
to you, This generation shall in no wise pass away
33 till all things may be accomplished. Heaven and
earth shall pass away but My words shall in no
wise pass away.
34 But take heed to yourselves lest perchance

your hearts may be overcharged with surfeiting and drunkenness and anxieties of this life and
35 that day may come on you unexpectedly as a snare, for so shall it come upon all them who
36 dwell on the face of all the earth. But watch ye at every season, praying that ye may prevail to escape all these things that are about to come to
37 pass and to stand before the Son of man. And He was teaching in the temple during the days and during the nights going out He was lodging in the
38 mount that is called the mount of Olives. And all the people were coming early in the morning to Him in the temple to hear Him.

CHAPTER 22

NOW the feast of unleavened bread drew
2 nigh which is called the Passover. And the chief priests and the scribes were seeking a way how they might destroy Him, for they were fearing the people.
3 And Satan entered into Judas who was called
4 Iscariot being of the number of the twelve. And going away he conversed with the chief priests and captains, how he might deliver Him unto
5 them. And they were glad and agreed to give
6 him money. And he consented and was seeking favorable opportunity to deliver Him unto them in the absence of the multitude.
7 And the day of unleavened bread came on which it was necessary to sacrifice the passover.
8 And He sent Peter and John saying, Going make
9 ready for us the passover that we may eat. And they said unto Him, Where wilt Thou that we
10 should make ready? And He said unto them, Behold, when ye enter into the city there shall meet you a man bearing a pitcher of water, follow him

11 into the house whereinto he goeth. And ye shall
say unto the goodman of the house, The Teacher
saith unto thee, Where is the guest-chamber
where I may eat the passover with My disciples?
12 And he will show you a large upper room fur-
13 nished, there make ready. And going they found
as He had said unto them, and they made ready
the passover.
14 And when the hour was come He sat down
15 and the apostles with Him. And He said unto
them, With desire I desired to eat this passover
16 with you before I suffer, for I say unto you, I will
in no wise eat it until it might be fulfilled in the
17 kingdom of God. And receiving a cup and giving
thanks He said, Take this and divide it among
18 yourselves, for I say unto you I will in no wise
drink from henceforth of the fruit of the vine un-
19 til the kingdom of God may come. And taking
bread and giving thanks He brake it and gave to
them saying, This is My body which is given for
20 you, this do in remembrance of Me. And the cup
in like manner after supper saying, This cup is
the new covenant in My blood which is poured out
21 for you. But behold the hand of him who be-
22 trayeth Me is with Me on the table. For the Son
of man indeed goeth according to that which hath
been determined, but woe unto that man through
23 whom He is betrayed! And they began to ques-
tion among themselves as to who then it could be
of them who was about to do this.
24 And there arose also a contention among
them as to which of them should be accounted the
25 greater. And He said unto them. The kings of
the Gentiles have lordship over them and they
who have authority over them are called, Bene-
26 factors. But ye shall not be so: but he who is

the greater among you, let him become as the
younger, and he who governeth as he who doth
27 serve. For whether is greater he who reclineth
or he who serveth? is not he who reclineth? but
28 I am in the midst of you as He who serveth. But
ye are they who have continued with Me in My
29 temptations, and I appoint unto you a kingdom
30 even as My Father appointed unto Me, that ye
may eat and drink at My table in My kingdom,
and ye shall sit on thrones judging the twelve
31 tribes of Israel. Simon, Simon, behold Satan
asked to have thee in order to sift thee as wheat,
32 but I prayed for thee that thy faith may not fail,
and do thou once having turned stablish thy
33 brethren. And he said unto Him, Lord, with
Thee I am ready to go both to prison and to death.
34 And He said, I tell thee, Peter, the cock shall not
crow this day until thou shalt thrice deny to have
known Me.

35 And He said unto them, When I sent you
forth without purse and satchel and shoes, lacked
36 ye any thing? And they said, Nothing. And
He said unto them, But now, he who hath a purse
let him take it and likewise a satchel, and he who
hath none let him sell his garment and let him buy
37 a sword. For I say unto you that it is necessary
for that which has been written to be fulfilled in
Me, And He was reckoned with transgressors,
for that also which concerneth Me hath an end.
38 And they said, Lord, behold here are two swords.
And He said unto them, It is enough.

39 And coming out He went as His custom was
unto the mount of Olives, and the disciples also
40 followed Him. And when He was at the place,
He said unto them, Pray ye not to enter into
41 temptation. And He was parted from them a-

bout a stone's cast and falling on His knees He be-
42 gan to pray saying, Father, if Thou desirest re-
move this cup from Me, nevertheless let not My
43 will but Thine be done. And there appeared un-
to Him an angel from heaven strengthening Him.
44 And being in agony He was praying more earnest-
ly, and His sweat became like great drops of blood
45 falling down upon the ground. And rising up
from His prayer and coming unto His disciples
46 He found them sleeping from sorrow and said
unto them, Why sleep ye? arising pray lest ye
may enter into temptation.
47 While He was yet speaking, behold a multi-
tude and he who was called Judas one of the
twelve was going before them, and he drew near
48 unto Jesus to kiss Him. But Jesus said unto him,
Judas, betrayest thou the Son of man with a kiss?
49 And they who were about Him seeing that which
shall be, said, Lord shall we smite with the
50 sword? And a certain one of them smote the
bondservant of the high priest and struck off his
51 right ear. But Jesus answering said, Suffer ye
thus far. And touching his ear He healed him.
52 And Jesus said unto the chief priests and captains
of the temple and elders who came against Him,
Did ye come out as against a robber with swords
53 and clubs? When I was daily with you in the
temple ye stretched not forth your hands against
Me, but this is your hour and the authority of
darkness.
54 And seizing Him they led Him away and led
Him into the high priest's house. And Peter was
55 following afar off. And kindling a fire in the
midst of the court and sitting down together Peter
56 was sitting in the midst of them. And a certain
maid seeing him sitting in the light of the fire and

looking stedfastly upon him said, This man also
57 was with Him. But he denied saying, Woman I
58 know Him not. And after a little while another
seeing him said, Thou also art of them. But Pe-
59 ter said, Man, I am not. And after the space of
about one hour a certain other was confidently
affirming saying, Of a truth this man also was
60 with Him, for he is also a Galilaean. But Peter
said, Man, I know not what thou sayest. And im-
mediately while he was yet speaking the cock
61 crew. And the Lord turning, looked at Peter.
And Peter was reminded of the word of the Lord
how He said unto him, Before the cock crow this
62 day, thou shalt deny Me thrice. And going out
he was weeping bitterly.

63 And the men who held Him, were mocking
64 and beating Him. And blindfolding Him they
were asking Him saying, Prophesy, who is he who
65 struck Thee? And many other things they were
speaking against Him blaspheming.

66 And as soon as it was day the elders of the
people were gathered together both chief priests
and scribes, and they led Him away into their
67 Sanhedrin saying, If Thou art the Christ, tell us.
But He said unto them, If I tell you ye will in no
68 wise believe, and if I should ask you ye will in no
69 wise answer. But from henceforth shall the Son
of man be seated at the right hand of the power
70 of God. And they all said, Art Thou then the Son
of God? And He said unto them, Ye say that I
71 am. And they said, What further need have we
of witness? for we ourselves heard from His own
mouth.

CHAPTER 23

AND the whole company of them rising up
2 led Him before Pilate. And they began to accuse
Him saying, We found this man perverting our
nation and forbidding to give tribute to Caesar
and saying that He Himself is Christ a king.
3 And Pilate asked Him saying, Art Thou the King
of the Jews? And answering him He said, Thou
4 sayest. And Pilate said unto the chief priests
and the multitudes, I find no fault in this man.
5 But they were the more urgent saying, He stir-
reth up the people teaching throughout all Ju-
daea even beginning from Galilee unto this place.
6 But Pilate hearing asked if the man is a Galilaean.
7 And knowing that He is of Herod's jurisdiction
he sent Him unto Herod himself also being at Je-
rusalem in these days.
8 Now Herod seeing Jesus rejoiced exceedingly
for he was of a long time desiring to see Him, be-
cause he had heard concerning Him and he hoped
9 to see some miracle done by Him. And he was
questioning Him in many words, but He answered
10 him nothing. And the chief priests and the
scribes were standing vehemently accusing Him.
11 And Herod with his soldiers setting Him at
nought and mocking Him and arraying Him in
12 gorgeous apparel sent Him back to Pilate. And
Herod and Pilate became friends with each other
that very day, they formerly being at enmity be-
tween themselves.
13 And Pilate calling together the chief priests
14 and the rulers and the people said unto them, Ye
brought unto me this man as perverting the peo-
ple and behold, I, examining Him before you
found no fault in this man touching those things
15 whereof ye accuse Him: no, nor yet Herod, for he

sent Him back unto us, and behold nothing wor-
16 thy of death hath been done by Him. Chastising
therefore I will release Him.[1]
18 But they cried out altogether saying, Away with
19 this one and release unto us Barabbas, who for a
certain insurrection made in the city and murder
20 was cast into prison. And Pilate called out unto
21 them again desiring to release Jesus, but they
were calling out in return saying, Crucify, crucify
22 Him. And he said unto them the third time,
Why, what evil did this man do? I have found
no cause of death in Him, chastising therefore I
23 will release Him. But they were urgent with
loud voices asking for Him to be crucified. And
24 their voices prevailed. And Pilate gave sentence
25 for what they asked to be done. And he released
him who for insurrection and murder has been
cast into prison for whom they were asking, but
Jesus he delivered up to their will.
26 And as they led Him away, laying hold upon
Simon a certain Cyrenian coming from the coun-
try they laid on him the cross to bear it after
Jesus.
27 And there were following Him a great mul-
titude of the people and of women who were beat-
28 ing themselves and lamenting Him. But Jesus
turning unto them said, Daughters of Jerusalem,
weep not for Me but weep for yourselves and for
29 your children. For behold the days are coming
in which they shall say, Blessed are the barren
and the wombs that never bare and the breasts
30 that never gave suck. Then shall they begin to
say to the mountains, Fall on us, and to the hills,

1 Many ancient authorities insert verse 17, Now he must needs release unto them at the feast one prisoner. Others add the same words after verse 19.

31 Cover us. For if they do these things in the
green tree, in the dry what may happen?
32 And they were leading also two others, male-
factors, with Him to be put to death.
33 And when they came unto the place which is
called The skull, there they crucified Him and the
malefactors one on the right hand and the other
34 on the left. And Jesus was saying, Father, for-
give them for they know not what they are doing.
And parting His garments among them they cast
35 a lot. And the people were standing beholding.
And the rulers also were scoffing at Him saying,
He saved others, let Him save Himself if this is
36 the Christ of God the chosen. And the soldiers
also were mocking Him, coming to Him, offering
37 Him vinegar and saying, If Thou art the King of
38 the Jews, save Thyself. And there was also a
superscription over Him, THIS IS THE KING OF
THE JEWS.
39 And one of the malefactors which were
hanged was blaspheming Him saying, Art not
40 Thou the Christ? save Thyself and us. But the
other answering rebuking him said, Dost thou
not even fear God seeing thou art in the same
41 judgment? And we indeed justly, for we are re-
ceiving the due reward of the things which we
42 did, but this man did nothing amiss. And he was
saying, Jesus, remember me when Thou mayest
43 come in Thy kingdom. And He said unto him,
Verily I say unto thee, Today shalt thou be with
Me in Paradise.
44 And it was now about the sixth hour and
darkness came over the whole land until the ninth
45 hour the sun failing, and the veil of the temple
46 was rent in the midst. And Jesus crying with a
loud voice said, Father, into Thy hands I commend

My spirit, and saying this He breathed forth the
47 spirit. And the centurion seeing what was done
was glorifying God saying, Assuredly this was a
48 righteous man. And all the multitudes that
came together to this sight beholding the things
that were done, were returning smiting their
49 breasts. And all His acquaintance and the wom-
en who followed Him from Galilee were standing
afar off seeing these things.

50 And behold, a man named Joseph being a
51 councillor a good man and righteous (this one was
not consenting to their counsel and deed) of Ari-
mathaea, a city of the Jews, who was awaiting
52 the kingdom of God: this man going near to Pilate
53 asked the body of Jesus. And taking it down he
wrapped it in a linen cloth and laid Him in a tomb
54 hewn in stone, where no one was yet laid. And
it was the day of the preparation, and the sabbath
55 drew on. And the women who had come with
Him out of Galilee following after beheld the tomb
56 and how His body was laid. And returning they
prepared spices and ointments.

CHAPTER 24

AND on the sabbath indeed they rested ac-
cording to the commandment. But on the first
day of the week, at early dawn, they came unto
the tomb bringing the spices which they prepared.
2 And they found the stone rolled away from the
3 tomb. And entering in they found not the body
4 of the Lord Jesus. And it came to pass while
they were perplexed concerning this, behold two
5 men stood by them in dazzling apparel: and they
becoming afraid and bowing down their faces to
the earth, the angels said unto them, Why seek
6 ye the living with the dead? He is not here, but

was raised: remember how He spake unto you be-
7 ing yet in Galilee saying, It is necessary for the
Son of man to be delivered up into the hands of
sinful men and to be crucified, and the third day
8 to rise again. And they remembered His words,
9 and returning from the tomb they told all these
10 things to the eleven and to all the rest. Now
they were Mary Magdalene and Joanna and Mary
the mother of James and the other women with
them who were telling these things unto the apos-
11 tles. And these words appeared in their sight
as idle talk, and they were disbelieving them.
12 But Peter arising ran unto the tomb, and stooping
he seeth the linen cloths alone, and he departed
wondering to himself at that which has come to
pass.

13 And behold, two of them were going that day
to a village named Emmaus which was sixty fur-
14 longs from Jerusalem. And they were communing with each other of all these things which have
15 happened. And it came to pass while they communed and questioned together that Jesus Him-
16 self drawing near was going with them. But
their eyes were holden that they should not know
17 Him. And He said unto them, What communications are these that ye have walking one with
another? And they stood still, looking sad.
18 And one named Cleopas answering said unto Him,
Dost Thou alone sojourn in Jerusalem and knew-
est not the things which have come to pass there
19 in these days? And He said unto them, What
things? And they said unto Him, The things
concerning Jesus of Nazareth who was a man a
prophet mighty in deed and word before God and
20 all the people, and how the chief priests and our
rulers delivered Him up to judgment of death and

21 crucified Him. But we are hoping that it is He
who is about to redeem Israel. Yea and also be-
side all this it is now the third day since these
22 things came to pass. Moreover certain women
of our company also amazed us; being early at the
23 tomb and not finding His body, they came saying
that they had also seen a vision of angels who
24 say that He is alive. And certain of them who
were with us went to the tomb and found it even
so as the women said, but Him they saw not.
25 And He said unto them, O foolish men and
slow of heart to believe in all that the prophets
26 spoke! Was it not needful for Christ to suffer
27 these things and to enter into His glory? And
beginning from Moses and from all the prophets
He explained to them in all the scriptures the
28 things concerning Himself. And they drew nigh
unto the village whither they were going and He
29 was making as though to go further. And they
constrained Him saying, Abide with us for it is
toward evening and the day has already declined.
30 And He went in to abide with them. And it came
to pass as He reclined with them taking bread He
blessed it, and breaking He was giving to them.
31 And their eyes were opened and they knew Him,
32 and He vanished from them. And they said one
to another, Was not our heart burning within us
while He was speaking to us in the way, while He
33 was opening to us the scriptures? And rising
up that very hour they returned to Jerusalem and
found the eleven gathered together and those
34 with them saying, The Lord was raised indeed
35 and was seen by Simon. And they were declar-
ing the things that happened in the way and how
He was known of them in the breaking of the
bread.
36 And as they were speaking these things He

Himself stood in the midst of them and saith unto
37 them, Peace be unto you. But being startled and
becoming affrighted they were thinking that they
38 are beholding a spirit. And He said unto them,
Why have ye become troubled? and wherefore do
39 reasonings arise in your heart? See My hands
and My feet that it is I Myself, handle Me and
see, for a spirit hath not flesh and bones as ye be-
40 hold Me having. And saying this He showed
41 them His hands and His feet. And while they
are still disbelieving and marvelling for joy He
said unto them, Have ye here any thing to eat?
42 And they gave Him a piece of a broiled fish (and
43 of an honeycomb). And taking He ate before
them.

44 And He said unto them, These are My words
which I spake unto you while being with you, that
it is necessary for all things to be fulfilled which
have been written in the law of Moses and in the
45 prophets and in the Psalms concerning Me. Then
opened He their mind, that they might under-
46 stand the scriptures; and He said unto them, Thus
it has been written, that the Christ should suffer,
47 and rise again from the dead the third day; and
that repentance and remission of sins should be
preached in His name unto all the nations, be-
48 ginning from Jerusalem. Ye are witnesses of
49 these things. And behold, I send forth the prom-
ise of My Father upon you: but tarry ye in the
city, until ye may be clothed with power from on
high.

50 And He led them out until they were over
against Bethany: and lifting up His hands He
51 blessed them. And it came to pass, while He was
blessing them, He was parted from them, and was
52 carried up into heaven. And having worshipped
Him, they returned to Jerusalem with great joy:
53 and were continually in the temple, blessing God.

THE GOSPEL ACCORDING TO

JOHN

CHAPTER 1

IN beginning was the Word and the Word
2 was with God and the Word was God, the same
3 was in beginning with God. All things through
Him became and apart from Him became not one
4 thing which has become. In Him was life and
5 the life was the light of men. And the light in
the darkness shines and the darkness overcame it
6 not. A man came having been sent from God
whose name was John, this one came for a witness
in order that he might witness concerning the
light in order that all might believe through Him.
8 That one was not the light but in order that he
9 might witness concerning the light. He was the
true light which lighteth every man coming into
10 the world. In the world He was and the world
through Him became and the world knew Him
11 not. He came unto His own possessions and His
12 own people did not receive Him, but as many as
received Him He gave to them authority to be-
come children of God to those who believe into
13 His name, who not of bloods nor of the will of the
flesh nor of the will of man but of God were be-
14 gotten. And the Word became flesh and dwelt a-
mong us and we beheld His glory, glory indeed of
an only begotten from the Father full of grace
and truth.
15 John witnesses concerning Him and has cried
saying, This was He of whom I said, He who com-
eth after me has been before me because first of
16 me He was, because of His fulness we all received
17 and grace for grace; for the law was given

through Moses, grace and truth through Jesus
18 Christ became. No one has seen God at any time,
the only begotten Son[1] who is in the bosom of the
Father He revealed Him.
19 And this is the witness of John when the
Jews of Jerusalem sent unto him priests and Le-
vites that they might ask him, Who art thou?
20 And he confessed and denied not and confessed,
21 I am not the Christ. And they asked him, What
then? art thou Elijah? And he says, I am not.
Art thou the prophet? And he answered, No.
22 They said therefore to him. Who art thou? that
we might give answer to those who sent us,What
23 sayest thou concerning thyself? He said, I am
the voice of one crying in the wilderness, Make
straight the way of the Lord as the prophet
24 Isaiah said. And they had been sent from the
25 Pharisees. And they asked him and said to him,
Why then baptizest thou if thou art not the Christ
26 nor Elijah nor the prophet? John answered
them saying, I baptize you with water: in the
27 midst of you He stands whom ye know not; He
who cometh after me of whom I am not worthy
that I should unloose the thong of His sandal.
28 These things became in Bethany beyond Jordan
where John was baptizing.
29 On the morrow he seeth Jesus coming unto
him and saith, Behold the Lamb of God who bear-
30 eth away the sin of the world! This is He of
whom I said, After me cometh a man who has
31 been before me, because first of me He was. And
I was knowing Him not, but in order that He
might be made manifest to Israel on account of
32 this I came baptizing with water. And John bare

1 Some manuscripts have God.

witness saying, I have beheld the Spirit descending as a dove from heaven and He abode upon
33 Him. And I was not knowing Him, but He who sent me to baptize with water, that One said to me, Upon whomsoever thou mayest see the Spirit descending and abiding upon Him this is He who
34 baptizes with the Holy Spirit. And I have seen and have borne witness that this is the Son of God.

35 Again on the morrow John was standing and
36 two of his disciples, and looking upon Jesus walk-
37 ing he saith, Behold the Lamb of God! And the two disciples heard him speaking and they fol-
38 lowed Jesus. And Jesus turning and beholding them following saith unto them, What seek ye? And they said unto Him, Rabbi (which is to say being interpreted, Teacher), where abidest Thou?
39 He saith unto them, Come and ye shall see. They came therefore and saw where He abides and they abode with Him that day, it was about the tenth
40 hour. One of the two who heard John speak and followed Him was Andrew, Simon Peter's brother.
41 He findeth first his own brother Simon and saith unto him, We have found the Messiah (which is
42 being interpreted, Christ). He brought him unto Jesus. Jesus looking upon him said, Thou art Simon the son of John, thou shalt be called Cephas (which is by interpretation, Peter).

43 On the morrow He purposed to go forth into Galilee and He findeth Philip and Jesus saith unto
44 him, Follow Me. Now Philip was from Bethsaida
45 of the city of Andrew and Peter. Philip findeth Nathaniel and saith unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth the son of Joseph.
46 And Nathanael said unto him, Is any good thing

able to be from Nazareth? Philip saith unto him,
47 Come and see. Jesus saw Nathanael coming to
Him and saith of Him, Behold an Israelite indeed
48 in whom is no guile! Nathanael saith unto Him,
Whence knoweth Thou me? Jesus answered and
said unto him, Before Philip called thee when
49 thou wast under the fig tree I saw thee. Nathan-
ael answered Him, Rabbi, Thou art the Son of
50 God, Thou art King of Israel. Jesus answered
and said unto him, Because I said unto thee, I saw
thee underneath the fig tree, believest thou? thou
51 shalt see greater things than these. And He
saith unto him, Verily verily I say unto you, Ye
shall see the heaven opened and the angels of God
ascending and descending upon the Son of man.

CHAPTER 2

AND the third day there was a marriage in
Cana of Galilee, and the mother of Jesus was
2 there, and Jesus also was invited and His disciples
3 to the marriage. And when the wine failed the
mother of Jesus saith unto Him, They have no
4 wine. And Jesus saith unto her, Woman,[1] why
concern ourselves? Mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever
6 He may say unto you do it. And there were six
waterpots of stone sitting there after the Jews'
manner of purifying containing two or three
7 measures apiece. Jesus saith unto them, Fill the
waterpots with water. And they filled them up
8 to the brim. And He saith unto them, Draw out
now and bear to the ruler of the feast. And they
9 bare it. And when the ruler of the feast tasted
the water having become wine and was not know-
ing whence it is (but the servants who have

1 Greek, What to thee and to Me?

drawn the water knew), the ruler of the feast
10 calleth the bridegroom and saith unto him, Every
man setteth on first the good wine and when men
have drunk freely then that which is worse, thou
11 hast kept the good wine until now. This begin-
ning of His signs did Jesus in Cana of Galilee
and manifested His glory, and His disciples be-
lieved into Him.
12 After this He went down to Capernaum He
and His mother and His brethren and His disci-
ples, and there they abode not many days.
13 And the passover of the Jews was at hand
14 and Jesus went up to Jerusalem. And He found
in the temple those who sold oxen and sheep and
15 doves and the changers of money sitting, and
making a scourge of cords He cast all out of the
temple both the sheep and the oxen, and He
poured out the changers' money and overthrew
16 their tables, and to those who sold doves He said,
Take these things hence, make not My Father's
17 house a house of merchandise. His disciples re-
membered that it has been written, The zeal of
18 Thine house shall eat Me up. The Jews therefore
answered and said unto Him, What sign showest
19 Thou unto us that these things Thou doest? Je-
sus answered and said unto them, destroy this
20 temple and in three days I will raise it up. The
Jews therefore said, Forty and six years was this
temple in building and wilt Thou raise it up in
21 three days? But He was speaking of the temple
22 of His body. When therefore He was raised from
the dead His disciples remembered that He was
saying this, and they believed the scripture and
the word which Jesus said.
23 And when He was in Jerusalem at the pass-
over during the feast many believed on His name

24 beholding the signs which He was doing. But
Jesus Himself was not entrusting Himself unto
25 them because of His knowing all men and because
He needed not that any one should bear witness
concerning man, for He Himself was knowing
what was in man.

CHAPTER 3

AND there was a man of the Pharisees
2 named Nicodemus a ruler of the Jews, the same
came unto Him by night and said to Him, Rabbi,
we know that Thou hast come a teacher from God,
for no man is able to do these signs which Thou
3 doest except God may be with Him. Jesus an-
swered and said unto him, Verily verily I say unto
thee, Except a man may be born from above he
4 is not able to see the kingdom of God. Nicode-
mus saith unto Him, How is a man able to be born
being old? is he able to enter a second time into
5 his mother's womb and to be born? Jesus an-
swered, Verily verily I say unto thee, Except a
man may be born of water and of the Spirit he is
6 not able to enter into the kingdom of God. That
which has been born of the flesh is flesh and that
7 which has been born of the Spirit is spirit. Mar-
vel not that I said unto thee, It is necessary for
8 you to be born from above. The Spirit where He
willeth breathes and thou hearest the sound
therefore but knowest not whence He cometh and
whither He goeth, so is every one who has been
9 born of the Spirit. Nicodemus answered and
said unto Him, How are these things able to be-
10 come? Jesus answered and said unto him, Art
thou the teacher of Israel and knowest not these
11 things? Verily verily I say unto thee,We speak
that we do know and bear witness of that we have

12 seen, and ye receive not our witness. If I told
you earthly things and ye believe not, how shall
ye believe if I may tell you heavenly things?
13 And no man hath ascended into heaven but
He who descended out of heaven, even the Son of
14 man who is in heaven. And as Moses lifted up
the serpent in the wilderness even so it is neces-
15 sary for the Son of man to be lifted up that who-
soever believeth in Him may have eonian life.
16 For God so loved the world that He gave His only
begotten Son that whosoever believeth into Him
17 should not perish but may have eonian life. For
God sent not His Son into the world that He might
judge the world, but that the world should be
18 saved through Him. He who believeth into Him
is not judged, he who believeth not hath been
judged already because he hath not believed into
19 the name of the only begotten Son of God. And
this is the judgment that the light has come into
the world and men loved darkness rather than
20 light for their works were evil. For every one
who practiseth evil hateth the light and cometh
not to the light lest his works should be reproved.
21 But he who doeth the truth cometh to the light
that his works may be made manifest that they
have been wrought in God.
22 After these things Jesus and His disciples
came into the land of Judaea and there He was
23 tarrying with them and baptizing. And John
also was baptizing in Aenon near to Salim be-
cause there were many springs there, and they
24 were coming and being baptized. For John had
25 not yet been cast into prison. There arose there-
fore a questioning on the part of John's disciples
26 with a Jew about purifying. And they came un-
to John and said to him, Rabbi, He who was with

thee beyond Jordan to whom thou hast borne witness, behold the same is baptizing and all men
27 are coming to Him. John answered and said, A man is not able to receive anything except it may
28 have been given him from heaven. Ye yourselves bear me witness that I said, I am not the
29 Christ but that I have been sent before Him. He who hath the bride is the Bridegroom, but the friend of the Bridegroom who standeth and heareth Him rejoiceth greatly because of the Bridegroom's voice, This my joy therefore has been
30 fulfilled. It is necessary for Him to increase but for me to decrease.
31 He who cometh from above is above all, he who is of the earth is of the earth and of the earth he speaketh, He who cometh from heaven is a-
32 bove all. What He hath seen and heard of that He beareth witness and no man receiveth His wit-
33 ness, He who hath received His witness set his
34 seal that God is true. For He whom God hath sent speaketh the words of God, for He giveth not
35 the Spirit by measure. The Father loveth the Son and hath given all things into His hand.
36 He who believeth into the Son hath conian life, but he who believeth not the Son shall not see life but the wrath of God abideth upon him.

CHAPTER 4

WHEN therefore the Lord knew that the Pharisees heard that Jesus is making and baptiz-
2 ing more disciples than John (although Jesus
3 Himself was not baptizing but His disciples) He
4 left Judaea and departed again into Galilee. And it was necessary for Him to pass through Sama-
5 ria. He cometh then to a city of Samaria called Sychar near to the parcel of ground that Jacob

6 gave to his son Joseph, and Jacob's well was
there. Jesus having been wearied by His jour-
ney was sitting thus by the well. It was about
7 the sixth hour. There cometh a woman of Sama-
ria to draw water; Jesus saith unto her, Give Me
8 to drink. For His disciples had gone away into
9 the city that they might buy food. The Samari-
tan woman therefore saith unto Him, How is it
that Thou being a Jew askest to drink of me be-
ing a Samaritan woman? (For Jews have no deal-
10 ings with Samaritans.) Jesus answered and
said unto her, If thou knewest the gift of God and
who it is who saith to thee, Give Me to drink, thou
wouldest have asked of Him and He would have
11 given thee living water. The woman saith unto
Him, Sir, Thou hast not even a vessel with which
to draw and the well is deep, from whence then
12 hast Thou the living water? Art Thou greater
than our father Jacob who gave us the well and
drank thereof himself and his sons and his cattle?
13 Jesus answered and said unto her, Every one who
14 drinketh of this water shall thirst again, but who-
soever may drink of the water that I shall give
him in no wise shall thirst unto the age, but the
water that I shall give him shall become in him a
15 well of water springing up unto eonian life. The
woman saith unto Him, Sir, give me this water
that I may not thirst neither come hither to draw.
16 Jesus saith unto her, Go call thy husband and
17 come hither. The woman answered and said un-
to Him, I have no husband. Jesus saith unto her,
18 Thou saidst well, I have no husband, for thou hast
had five husbands and he whom thou now hast is
19 not thy husband, this hast thou said truly. The
woman saith unto Him, Sir, I perceive that Thou
20 art a prophet. Our fathers worshipped in this

mountain and ye say that in Jerusalem is the
21 place where it is necessary to worship. Jesus
saith unto her, Woman, believe Me, the hour com-
eth when neither in this mountain nor in Jeru-
22 salem shall ye worship the Father. Ye worship
that which ye know not, we worship that which
23 we know for salvation is of the Jews. But the
hour cometh and now is when the true worship-
pers shall worship the Father in spirit and in
truth, for such doth the Father also seek to be His
24 worshippers. God is Spirit, and it is necessary
for them who worship Him to worship in spirit
25 and in truth. The woman saith unto Him, I know
that Messiah cometh (who is called Christ),
whensoever He may come He will declare unto us
26 all things. Jesus saith unto her, I who speak un-
to thee am He.
27 And upon this came His disciples and they
were marvelling that He is speaking with a wom-
an, yet no man said, What seekest Thou? or, Why
28 speakest Thou with her? The woman then left
her waterpot and went away into the city and
29 saith to the men, Come see a man who told me all
things that I did, may this not be the Christ?
30 They went out of the city and were coming unto
31 Him. In the meanwhile the disciples were re-
32 questing Him saying, Rabbi, eat, but He said un-
to them, I have food to eat that ye know not.
33 The disciples therefore began to say one to an-
other, Do you not think that someone brought
34 Him something to eat? Jesus saith unto them,
My food is that I might do the will of Him who
35 sent Me and that I might finish His work. Say
ye not, There are yet four months and then com-
eth the harvest? behold I say unto you, Lift up
your eyes and look on the fields that they are

36 white already unto harvest. He who reapeth re-
ceiveth wages and gathereth fruit unto life eonian
that he who soweth and he who reapeth may re-
37 joice together. For herein is the saying true,
38 One soweth and another reapeth. I sent you to
reap that whereon you have not labored, others
have labored and ye have entered into their labor.
39 And from that city many of the Samaritans
believed into Him because of the word of the wo-
man testifying, He told me all things that I did.
40 When therefore the Samaritans came unto Him
they were asking Him to abide with them, and He
41 abode there two days. And many more believed
42 because of His word, and they were saying to the
woman, No longer we believe because of thy
speaking, for we have heard for ourselves and
know that this is truly the Saviour of the world.
43 And after the two days He went forth from
44 thence into Galilee. For Jesus Himself testified
that a prophet hath no honor in his own country.
45 When therefore He came into Galilee the Galilae-
ans received Him having seen all the things which
He did in Jerusalem at the feast, for they also
went unto the feast.
46 He came therefore again into Cana of Gali-
lee where He made the water wine. And there
was a certain king's officer whose son was sick at
47 Capernaum. This one hearing that Jesus has
come out of Judaea into Galilee went unto Him
and was asking Him that He would come down
48 and heal his son, for he was about to die. Jesus
therefore said unto him, Except ye see signs and
49 wonders ye will in no wise believe. The king's
officer saith unto Him, Sir, come down ere my
50 child die. Jesus saith unto him, Go thy way, thy
son liveth. The man believed the word that Je-

51 sus spake unto him and he went his way. And
as he was now going down his bondservants met
52 him saying, Thy son liveth. He inquired there-
fore from them the hour when he began to amend.
They said therefore unto him, Yesterday at the
53 seventh hour the fever left him. The father
knew then that it was at that hour in which Jesus
said unto him, Thy son liveth, and himself be-
54 lieved and his whole house. This is again the
second sign that Jesus did having come out of
Judaea into Galilee.

CHAPTER 5

AFTER these things there was a feast of the
2 Jews and Jesus went up to Jerusalem. And there
is in Jerusalem by the sheep gate a pool which is
called in Hebrew, Bethesda, having five porches.
3 In these lay a multitude of them who were sick,
5 blind, halt, withered[1]. And a certain man was
there who had been thirty and eight years in his
6 infirmity. Jesus seeing him lying and knowing
that he had been now a long time in that state
saith unto him, Dost thou desire to be made
7 whole? He who was sick answered Him, Sir, I
have no man that whenever the water may be
troubled he may put me into the pool, but while I
am coming another steppeth down before me.
8 Jesus saith unto him, Arise, take up thy bed and
9 walk. And straightway the man was made
whole and took up his bed and was walking.
10 And it was the sabbath on that day, there-

1 Many authorities insert the following, waiting for the moving of the water, verse 4 for an angel of the Lord went down at certain seasons into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he was holden.

fore the Jews were saying unto him who has been healed, It is the sabbath and it is not lawful for
11 thee to take up thy bed. But he answered them, He who made me whole the same said unto me,
12 Take up thy bed and walk. They asked him, Who is the man who said to thee, Take up thy bed and
13 walk? But he who was healed knew not who it is for Jesus moved away, a multitude being in the
14 place. After these things Jesus findeth him in the temple and said unto him, Behold thou hast been made whole, be sinning no more lest a worse
15 thing may befall thee. The man went away and told the Jews that it is Jesus who made him
16 whole; and for this cause the Jews were persecuting Jesus because He was doing these things on
17 the sabbath. But Jesus answered them, My Fa-
18 ther worketh even until now and I work. For this cause therefore the Jews were seeking the more to kill Him because He was not only breaking the sabbath but was calling God His own Father making Himself equal with God.

19 Jesus therefore answered and was saying unto them, Verily verily I say unto you, The Son is not able to do anything of Himself but what He may see the Father doing, for what things soever He may do these the Son also doeth in like man-
20 ner. For the Father loveth the Son and showeth Him all things that He Himself doeth, and greater works than these will He show Him that ye
21 may marvel. For as the Father raiseth the dead and quickeneth them even so the Son also quick-
22 eneth whom He will. For neither doth the Father judge any man but He hath given all judgment
23 unto the Son that all may honor the Son even as they honor the Father. He who honoreth not the Son honoreth not the Father who sent Him.

24 Verily verily I say unto you, He who heareth My
word and believeth in Him who sent Me hath
eonian life and cometh not into judgment but
25 hath passed out of death into life. Verily verily
I say unto you, The hour cometh and now is when
the dead shall hear the voice of the Son of God,
26 and they who hear shall live. For as the Father
hath life in Himself even so gave He to the Son
27 also to have life in Himself, and He gave Him
authority to execute judgment because He is the
28 Son of man. Marvel not at this for the hour com-
eth when all who are in the tombs shall hear His
29 voice and shall come forth, they who did good un-
to the resurrection of life and they who practised
30 evil unto the resurrection of judgment. I am not
able of Myself to do anything, as I hear I judge
and My judgment is just because I seek not Mine
31 own will, but the will of Him who sent Me. If I
bear witness of Myself My witness is not true.
32 It is another who beareth witness of Me and I
know that the witness which He witnesseth of
33 Me is true. Ye have sent unto John and he hath
34 borne witness unto the truth. But I receive not
witness from man, howbeit I say these things
35 that ye may be saved. He was a burning and
shining lamp and ye willed to exult for a season
36 in his light. But the witness that I have is
greater than that of John, for the works that the
Father hath given Me that I should finish them,
these very works which I do bear witness of Me
37 that the Father hath sent Me. And the Father
who sent Me He hath borne witness of Me. Ye
have neither heard His voice at any time nor seen
38 His form. And ye have not His word abiding in
39 you, for whom He sent Him ye believe not. Ye
search the scriptures because ye think that in

them ye have eonian life, and these are they
40 which bear witness of Me, and ye will not to come
41 unto Me that ye may have life. I receive not
42 glory from men. But I have known you that ye
43 have not the love of God in yourselves. I have
come in My Father's name and ye receive Me not,
if another may come in his own name him ye will
44 receive. How are ye able to believe receiving
glory one of another and the glory that cometh
45 from the only God ye seek not? Think not that
I will accuse you to the Father, there is one who
accuseth you even Moses in whom ye have hoped,
46 for if ye had believed Moses ye would have be-
47 lieved Me, for he wrote of Me: but if ye believe
not his writings how shall ye believe My words?

CHAPTER 6

AFTER these things Jesus went away to
the other side of the sea of Galilee which is the
2 sea of Tiberias. And a great multitude was fol-
lowing Him, because they were beholding the
signs which He was doing on them who are sick.
3 And Jesus went up into the mountain and there
4 was sitting with His disciples. And the passover
5 the feast of the Jews was at hand. Jesus there-
fore lifting up His eyes and seeing that a great
multitude cometh unto Him saith unto Philip,
Whence are we to buy bread that these may eat?
6 and this He was saying trying him for He Him-
7 self knew what He was about to do. Philip an-
swered Him, Two hundred pennyworth of bread
is not sufficient for them that every one may take
8 a little. One of His disciples, Andrew Simon
9 Peter's brother, saith unto Him, There is a little
lad here who hath five barley loaves and two
10 fishes, but what are they among so many? Je-

sus said, Make the people sit down. And there was much grass in the place. Therefore the men
11 sat down in number about five thousand. Jesus therefore took the loaves and having given thanks He distributed to those who are sitting, likewise also of the fishes as much as they were desiring.
12 And when they were filled He saith unto His disciples, Gather up the broken pieces which remain
13 over that nothing may be lost. And they gathered them up and filled twelve baskets with broken pieces from the five barley loaves which
14 were left over by them who have eaten. The people then seeing the sign which He did were saying, This is truly the prophet who cometh into the
15 world. Jesus therefore perceiving that they are about to come and take Him by force that they might make Him king withdrew again into the mountain Himself alone.
16 And when evening came His disciples went
17 down unto the sea, and entering into a boat they were going over the sea unto Capernaum. And it had already become dark and Jesus had not
18 yet come to them. And the sea by reason of a
19 great wind blowing was rising high. Having rowed therefore about five and twenty or thirty furlongs they behold Jesus walking on the sea and drawing nigh unto the boat and they were a-
20 fraid. But He saith unto them, It is I, be not
21 afraid. They were willing therefore to receive Him into the boat, and straightway the boat was at the land whither they were going.
22 On the morrow the multitude which stood on the other side of the sea saw that there was none other little boat there save one and that Jesus entered not with His disciples into the boat but that
23 His disciples went away alone (howbeit there

came little boats from Tiberias nigh unto the
place where they ate the bread after the Lord
24 gave thanks); when the multitude therefore saw
that Jesus is not there neither His disciples they
themselves got into the little boats and came to
25 Capernaum seeking Jesus. And finding Him on
the other side of the sea, they said unto Him,
26 Rabbi, When hast Thou come hither? Jesus an-
swered them and said, Verily verily I say unto
you, Ye seek Me not because ye saw signs but be-
27 cause ye ate of the loaves and were filled. Work
not for the food which perisheth but for the food
which abideth unto eonian life which the Son of
man will give unto you, for Him the Father even
28 God sealed. They said therefore unto Him, What
may we do that we may work the works of God?
29 Jesus answered and said unto them, This is the
work of God that ye may believe into Him whom
30 that One sent. They said therefore unto Him,
What sign therefore doest Thou that we may see
31 and believe Thee? what workest Thou? Our
fathers ate the manna in the wilderness as it has
been written, He gave them bread out of heaven
32 to eat. Jesus therefore said unto them, Verily
verily I say unto you, Moses gave you not the
bread out of heaven, but My Father giveth you
33 the real bread out of heaven; for the bread of God
is He who cometh down out of heaven and giveth
34 life unto the world. They said therefore unto
35 Him, Sir, evermore give us this bread. Jesus
said unto them, I am the bread of life, he who
cometh to Me in no wise shall hunger and he who
believeth into Me in no wise shall thirst any more.
36 But I said unto you that ye have even seen Me
37 and believe not. All that the Father giveth Me
shall come unto Me and him who cometh unto Me

38 I will in no wise cast out. For I have come down
from heaven not that I may do Mine own will but
39 the will of Him who sent Me. And this is the
will of Him who sent Me, that of all that which
He has given Me I should lose nothing, but should
40 raise it up at the last day. For this is the will
of My Father that every one who beholdeth the
Son and believeth into Him may have eonian life
and that I should raise him up at the last day.
41 The Jews therefore were murmuring con-
cerning Him because He said, I am the bread
42 which came down out of heaven. And they were
saying, Is not this Jesus the son of Joseph whose
father and mother we know? how doth He now
43 say, I have descended out of heaven? Jesus an-
swered and said unto them, Be not murmuring a-
mong yourselves: no man can come to Me except
the Father who sent Me may draw him, and I will
45 raise him up in the last day. It has been written
in the prophets, And they shall all be taught of
God. Every one who has heard and learned from
46 the Father cometh unto Me. Not that any man
hath seen the Father save He who is from God,
47 He hath seen the Father. Verily verily I say un-
48 to you, He who believeth hath eonian life. I am
49 the bread of life. Your fathers did eat the manna
50 in the wilderness and died. This is the bread
which cometh down out of heaven that a man
51 may eat thereof and may not die. I am the living
bread which came down out of heaven, if any man
may eat of this bread he shall live for the age;
and the bread also which I will give for the life of
the world is My flesh.
52 The Jews therefore were striving one with
another saying, How is this man able to give us
53 His flesh to eat? Jesus therefore said unto them,

Verily verily I say unto you, Except ye may eat
the flesh of the Son of man and may drink His
54 blood ye have no life in yourselves. He who eat-
eth My flesh and drinketh My blood hath eonian
55 life and I will raise him up at the last day, for My
56 flesh is true food and My blood is true drink. He
who eateth My flesh and drinketh My blood abid-
57 eth in Me and I in him. As the living Father sent
Me and I live because of the Father, so he who eat-
58 eth Me he also shall live because of Me. This is
the bread which came down out of heaven, not as
the fathers did eat and died, he who eateth this
59 bread shall live for the age. These things said
He teaching in the synagogue in Capernaum.
60 Many therefore of His disciples hearing this
said, This is a hard saying, who is able to hear it?
61 And Jesus knowing in Himself that His disciples
are murmuring at this said unto them, Doth this
62 offend you? what therefore if ye may behold the
Son of man ascending up where He was before?
63 It is the Spirit who quickeneth, the flesh profiteth
nothing, the words that I have spoken unto you
64 are spirit and are life. But there are some of you
who believe not. For Jesus knew from the begin-
ning who they are who believed not, and who it is
65 who will betray Him. And He was saying, For
this cause have I said unto you that no man is able
to come unto Me except it may have been given
unto him of the Father.
66 Because of this many of His disciples went
67 back and were walking no more with Him. Je-
sus said therefore unto the twelve, Ye do not also
68 desire to go away, do ye? Simon Peter an-
swered Him, Lord, to whom shall we go? thou
69 hast the words of eonian life. And we have be-

lieved and have known that Thou art the Holy
70 One of God. Jesus answered them, Did I not
choose you, the twelve and one of you is a devil?
71 And He was speaking of Judas the son of Simon
Iscariot for he was about to betray Him being one
of the twelve.

CHAPTER 7

AND after these things Jesus was walking in
Galilee for He was not willing to walk in Judaea
2 for the Jews were seeking to kill Him. And the
feast of the Jews the feast of tabernacles was at
3 hand. His brethren therefore said unto Him,
Depart hence and go into Judaea that Thy disci-
ples also may behold Thy works which Thou doest,
4 for no man doeth anything in secret and himself
seeketh to be known openly. If Thou doest these
5 things manifest Thyself to the world. For even
6 His brethren were not believing in Him. Jesus
therefore saith unto them, My time is not yet
7 come but your time is always ready. The world
is not able to hate you, but Me it hateth because
8 I testify of it that its works are evil. Go ye up
unto the feast, I go not up unto this feast because
9 My season has not yet been fulfilled. And hav-
ing said these things unto them He abode in Gali-
lee.
10 But when His brethren went up unto the
feast then went He also up not manifestly but as
11 it were in secret. The Jews therefore were seek-
ing Him at the feast and were saying, Where is
12 He? And there was much murmuring among
the multitudes concerning Him: some were say-
ing, He is a good man, others were saying, Not so
13 but He leadeth the multitude astray. Neverthe-
less no one was speaking openly of Him for fear
of the Jews.

14 And when it was already the midst of the
feast Jesus went up into the temple and was
15 teaching. The Jews therefore were marvelling
saying, How knoweth this man letters having
16 never learned? Jesus therefore answered them
and said, My teaching is not Mine but His who
17 sent Me. If any man may will to do His will he
shall know of the teaching whether it be of God or
18 whether I speak from Myself. He who speaketh
from himself seeketh his own glory, but He who
seeketh the glory of Him who sent Him the same
19 is true and no unrighteousness is in Him. Did
not Moses give you the law and yet none of you
20 doest the law? Why seek ye to kill Me? The
multitude answered, Thou hast a demon, who
21 seeketh to kill Thee? Jesus answered and said
unto them, I did one work and ye all marvel be-
22 cause of it. Moses hath given you circumcision
(not that it is of Moses but of the fathers) and on
23 the sabbath ye circumcise a man. If a man re-
ceive circumcision on the sabbath that the law of
Moses may not be broken, are ye bitter as gall
with Me because I made a man every whit whole
24 on the sabbath? Judge not according to appear-
ances but judge righteous judgment.
25 Some therefore of them of Jerusalem were
saying, Is this not He whom they are seeking to
26 kill? and lo He speaketh openly and they say
nothing unto Him. Did the rulers truly know at
27 any time that this is the Christ? Howbeit we
know this man whence He is, but whenever the
Christ may come no one knoweth whence He is.
28 Jesus therefore cried out in the temple teaching
and saying, Ye both know Me and know whence I
am, and I have not come of Myself but He who
29 sent Me is true whom ye know not. I know Him

30 because I am from Him and He sent Me. They
were seeking therefore to take Him and no man
laid his hand on Him because His hour had not
31 yet come. But of the multitude many believed
on Him, and they were saying, Whensoever the
Christ may come will He do more signs than those
32 which this man did? The Pharisees heard the
multitude murmuring these things concerning
Him, and the chief priests and the Pharisees sent
33 officers that they might take Him. Jesus there-
fore said, Yet a little while am I with you and I
34 go unto Him who sent Me. Ye shall seek Me and
shall not find Me and where I am ye are not able
35 to come. The Jews therefore said among them-
selves, Where is this man about to go that we
shall not find Him? He is about to go unto the
dispersion among the Greeks and to teach the
36 Greeks is He? What is this word that He said,
Ye shall seek Me and shall not find Me and where
I am ye are not able to come?
37 And on the last day the great day of the feast
Jesus stood and cried saying, If any man may
38 thirst let him come unto Me and drink. He who
believeth into Me as the scripture said out of his
inmost being shall flow rivers of living water.
39 And this spake He of the Spirit which they who
believed into Him were about to receive, for the
Spirit was not yet because Jesus was not yet glo-
40 rified. Some of the multitude therefore hearing
these words were saying, This is truly the proph-
41 et. Others were saying, This is the Christ. But
others were saying, What, doth the Christ come
42 out of Galilee? Did not the scripture say that
the Christ cometh of the seed of David and from
43 Bethlehem the village where David was? There
was a division therefore in the multitude because

44 of Him. And some of them were willing to take
Him but no man laid hands on Him.
45 The officers therefore came to the chief
priests and Pharisees and they said unto them,
46 Why did ye not bring Him? The officers an-
47 swered, Never man so spake. The Pharisees
therefore answered them, Ye have also been de-
48 ceived, have ye? Hath any one of the rulers be-
49 lieved on Him or of the Pharisees? but this mul-
titude which knoweth not the law are accursed.
50 Nicodemus saith unto them (he who came unto
51 Him before being one of them), Doth our law
judge any man except it may first hear from him-
52 self and may know what he doeth? They an-
swered and said unto him, Art thou also of Gali-
lee? search and see that out of Galilee ariseth no
53 prophet. And they went every man to his own
house, but Jesus went unto the mount of Olives.

CHAPTER 8

2 AND early in the morning He came again
into the temple and all the people were coming
unto Him, and sitting down He was teaching
3 them. And the scribes and the Pharisees bring
a woman taken in adultery, and standing her in
4 the midst they say unto Him, Teacher, this wom-
an hath been taken in adultery in the very act,
5 and in our law Moses commanded such to be
stoned; what then sayest Thou concerning her?
6 And this they were saying tempting Him that
they might have whereof to accuse Him. But
Jesus stooping down with His finger was writing
7 on the ground. But when they continued ask-
ing Him He lifted up Himself and said unto them,
Let the sinless one among you first cast a stone at
8 her. And again stooping down with His finger

9 He was writing on the ground. And they hearing (being convicted by their own conscience) were going out one by one beginning at the eldest even unto the last, and Jesus was left alone and
10 the woman being in the midst. And Jesus lifting up Himself said unto her, Woman, where are
11 they? did no man condemn thee? and she said, No man, Lord. And He said, Neither do I condemn thee, go thy way, from henceforth no longer be sinning.

12 Again therefore Jesus spake unto them saying, I am the light of the world, he who followeth Me shall in no wise walk in darkness but shall
13 have the light of life. The Pharisees therefore said unto Him, Thou bearest witness of Thyself,
14 Thy witness is not true. Jesus answered and said unto them, Even if I may bear witness of Myself My witness is true, for I know whence I came and whither I go, but ye know not whence I came or
15 whither I go. Ye judge after the flesh, I judge
16 no man. And even if I may judge My judgment is true, for I am not alone but I and the Father
17 who sent Me. And even in your law it has been
18 written that the witness of two men is true. I am He who beareth witness of Myself and the Father who sent Me beareth witness of Me.
19 They said therefore unto Him, Where is Thy Father? Jesus answered, Ye neither know Me nor My Father, if ye had known Me ye would have
20 known My Father also. These words spake He in the treasury as He taught in the temple, and no man took Him because His hour had not yet come.

21 He said therefore again unto them, I go away and ye shall seek Me and shall die in your sins,
22 whither I go ye are not able to come. The Jews

therefore were saying, Will He kill Himself that
He saith, Whither I go ye are not able to come?
23 And He was saying unto them, Ye are from be-
neath I am from above, ye are of this world I am
24 not of this world. I said therefore unto you that
ye shall die in your sins, for except ye may believe
25 that I am He ye shall die in your sins. They
were saying therefore unto Him, Who art Thou?
Jesus said unto them, Even that which I speak
26 unto you from the beginning. I have many
things to speak and to judge concerning you, how-
beit He who sent Me is true and the things which
I heard from Him these speak I unto the world.
27 They perceived not that He was speaking to them
28 of the Father. Jesus therefore said, Whenso-
ever ye may have lifted up the Son of man then
shall ye know that I am He and that I do nothing
of Myself but as the Father taught Me I speak
29 these things. And He who sent Me is with Me,
He did not leave Me alone for I do always the
things that are pleasing to Him.
30 As He was speaking these things many be-
31 lieved into Him. Jesus therefore was saying to
those Jews who have believed Him, If ye may a-
bide in My word then are ye truly My disciples,
32 and ye shall know the truth and the truth shall
33 make you free. They answered unto Him, We
are Abraham's seed and have never yet been in
bondage to any man, how sayest Thou, Ye shall
34 be made free? Jesus answered them Verily
verily I say unto you, Every one who committeth
35 sin is the bondservant of sin. And the bondserv-
ant abideth not in the house for the age, the Son
36 abideth for the age. If therefore the Son may
37 make you free ye shall be free indeed. I know
that ye are Abraham's seed, yet ye seek to kill

38 Me because My word hath no place in you. I
speak the things which I have seen with My Fa-
ther, and ye also then do the things which ye
39 heard from your father. They answered and
said unto Him, Our father is Abraham. Jesus
saith unto them, If ye were Abraham's children
40 ye would be doing the works of Abraham. But
now ye seek to kill Me a man who hath told you
the truth which I heard from God, this did not
41 Abraham. Ye do the works of your father.
They said unto Him, We were not born of forni-
42 cation, we have one Father even God. Jesus said
unto them, If God were your Father ye would
love Me for I came forth and am come from God,
for neither have I come of Myself but He sent Me.
43 Why do ye not know My speech? even because ye
44 are not able to hear My word. Ye are of your fa-
ther the devil and the lusts of your father ye will
to do. He was a murderer from the beginning
and has not stood in the truth because there is no
truth in him. Whenever he may speak a lie he
speaketh of his own for he is a liar and the father
45 thereof. But because I say the truth ye believe
46 Me not. Which of you convicteth Me of sin? If
47 I speak the truth why do ye not believe Me? He
who is of God heareth the words of God, for this
cause ye hear them not because ye are not of God.
48 The Jews answered and said unto Him, Say we
not well that Thou art a Samaritan and hast a
49 demon? Jesus answered, I have not a demon but
50 I honor My Father and ye dishonor Me. But I
seek not Mine own glory, there is One who seeketh
51 and judgeth. Verily verily I say unto you, If a
man may keep My word he shall in no wise see
52 death unto the age. The Jews said unto Him,
Now we have known assuredly that Thou hast a

demon. Abraham is dead and the prophets, and
Thou sayest, If a man may keep My word he shall
53 in no wise taste death unto the age. Art Thou
greater than our father Abraham who is dead?
and the prophets are dead, whom makest Thou
54 Thyself? Jesus answered, If I may glorify My-
self My glory is nothing; it is My Father who
glorifieth Me of whom ye say that He is your God,
55 and ye have not known Him but I know Him, and
if I should say, I know Him not I shall be like un-
to you a liar, but I know Him and keep His word.
56 Your father Abraham exulted that he might see
57 My day and he saw it and rejoiced. The Jews
therefore said unto Him, Thou art not yet fifty
58 years old and hast Thou seen Abraham? Jesus
said unto them, Verily verily I say unto you, Be-
59 fore Abraham became I am. They took up stones
therefore that they might cast them upon Him,
but Jesus was hidden and went out of the temple.
(And going through the midst of them He went
His way and so passed by.)

CHAPTER 9

AND as He passed by He saw a man blind
2 from birth. And His disciples asked Him say-
ing, Rabbi, who did sin this man or his parents
3 that he should be born blind? Jesus answered,
Neither did this man sin nor his parents but that
the works of God should be made manifest in him.
4 It is necessary for us to work the works of Him
who sent Me while it is day, the night cometh
5 when no man is able to work. When I may be in
6 the world I am the light of the world. Having
said these things He spat on the ground and made
clay of the spittle and anointed his eyes with the
7 clay and said unto him, Go, wash in the pool of

Siloam (which is by interpretation, Sent). He went away therefore and washed and came see-
8 ing. The neighbors therefore and they who be-held him aforetime that he was a beggar were
9 saying, Is not this he who sits and begs? Others were saying, It is he, others were saying, No but
10 he is like him. He said, I am. They were say-ing therefore unto him, How then were thine eyes
11 opened? He answered, The man who is called Jesus made clay and anointed mine eyes and said unto me, Go to Siloam and wash; going therefore
12 and washing I received sight. And they said unto him, Where is He? He saith, I know not.
13 They bring to the Pharisees him who afore-
14 time was blind. And it was the sabbath on that day when Jesus made the clay and opened his
15 eyes. Again therefore the Pharisees also were asking him how he received his sight. And he said unto them, He put clay upon mine eyes and
16 I washed and see. Some therefore of the Phari-sees were saying, This man is not from God be-cause He keepeth not the sabbath. But others were saying, How is a man who is a sinner able to do such signs? and there was a division among
17 them. They say therefore unto the blind man again, What sayest thou of Him that He opened
18 thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him that he had been blind and received his sight un-til they called the parents of him who received
19 his sight and asked them saying, Is this your son who ye say was born blind? how then doth he now
20 see? His parents answered and said, We know that this is our son and that he was born blind,
21 but how he now seeth we know not, or who opened his eyes we know not; ask him, he is of age, he

22 shall speak for himself. These things said his
parents because they were fearing the Jews, for
the Jews had agreed together already that if any
man should confess Him to be Christ he should be
23 put out of the synagogue. Therefore said his
24 parents, He is of age, ask him. Therefore they
called a second time the man who was blind and
said unto him, Give glory to God, we know that
25 this man is a sinner. He therefore answered,
Whether He be a sinner I know not, one thing I
26 know, that being blind now I see. They said
therefore unto him, What did He to thee? how
27 opened He thine eyes? He answered them, I
told you already and ye did not hear, why do you
desire to hear it again since ye know that ye do
28 not desire to be His disciples? And they reviled
him and said, Thou art His disciple but we are
29 disciples of Moses. We know that God hath
spoken unto Moses, but as for this man we know
30 not whence He is. The man answered and said
unto them, Why herein is the marvel, that ye
know not whence He is and yet He opened mine
31 eyes. We know that God heareth not sinners,
but if any man may be a worshipper of God and
32 may do His will him He heareth. From the age
it was never heard that any one opened the eyes
33 of one having been born blind. If this man were
not from God He would not be able to do any-
34 thing. They answered and said unto him, Thou
wast altogether born in sins and dost thou teach
us? and they cast him out.
35 Jesus heard that they cast him out and find-
ing him He said, Dost thou believe in the Son of
36 God? He answered and said, And who is He
37 Lord that I may believe in Him? Jesus said un-
to him, Thou hast both seen Him and He it is who

38 speaketh unto thee. And he said, Lord I believe.
39 And he worshipped Him. And Jesus said, For judgment came I into this world that they who see not may see, and that they who see may be-
40 come blind. Those of the Pharisees who were with Him heard these things and said unto Him,
41 Are we also blind? Jesus said unto them, If ye were blind ye would have no sin, but now ye say, We see, your sin remaineth.

CHAPTER 10

VERILY verily I say unto you, He who entereth not by the door into the fold of the sheep but climbeth up some other way, the same is a
2 thief and a robber. But he who entereth in by
3 the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth
4 them out. Whensoever he may put forth all his own he goeth before them and the sheep follow
5 him for they know his voice. And a stranger will they in no wise follow but will flee from him, for
6 they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which He was speaking unto them.
7 Jesus therefore said unto them again, Verily verily I say unto you, I am the door of the sheep.
8 All as many as came before Me are thieves and
9 robbers, but the sheep did not hear them. I am the door, by Me if any man may enter in he shall be saved and shall go in and out and find pasture.
10 The thief cometh not but that he may steal and kill and destroy, I came that they may have life
11 and may have it abundantly. I am the good shepherd, the good shepherd layeth down His life for

12 the sheep. He who is a hireling and not being a
shepherd whose own the sheep are not beholdeth
the wolf coming and leaveth the sheep and fleeth,
and the wolf snatcheth them and scattereth them,
13 He fleeth because he is a hireling and careth not
14 for the sheep. I am the good shepherd, and I
15 know Mine own and Mine own know Me even as
the Father knoweth Me and I know the Father,
16 and I lay down My life for the sheep. And other
sheep I have which are not of this fold, them also
it is necessary for Me to bring and they shall hear
My voice, and they shall become one flock one
17 shepherd. Therefore doth the Father love Me
because I lay down My life that I may take it a-
18 gain. No one taketh it from Me but I lay it down
of Myself. I have authority to lay it down and I
have authority to take it again. This command-
ment I received from My Father.
19 There arose a division again among the Jews
20 because of these words. And many of them were
saying, He hath a demon and is mad, why hear ye
21 Him? Others were saying, These are not the
sayings of one possessed with a demon. Is a
demon able to open the eyes of the blind?
22 And it was the feast of the dedication in Je-
23 rusalem, it was winter and Jesus was walking in
24 the temple in Solomon's porch. The Jews there-
fore came round about Him and were saying unto
Him, How long dost Thou hold us in suspense?
25 If Thou art the Christ tell us plainly. Jesus an-
swered them, I told you and ye believe not, the
works that I do in My Father's name these bear
26 witness of Me. But ye believe not because ye are
27 not of My sheep. My sheep hear My voice and I
28 know them and they follow Me, and I give unto
them eonian life, and they shall in no wise perish

unto the age and no one shall snatch them out of
29 My hand. My Father who hath given them un-
to Me is greater than all and no one is able to
30 snatch them out of the Father's hand. I and the
31 Father are one. The Jews took up stones again
32 that they might stone Him. Jesus answered
them, Many good works I showed you from the
Father, for which kind of these works do ye stone
33 Me? The Jews answered Him, For a good work
we stone Thee not but for blasphemy, and because
34 that Thou being a man makest Thyself God. Je-
sus answered them, Has it not been written in
35 your law, I said, ye are gods? If He called them
gods unto whom the word of God came (and the
36 scripture is not able to be broken), say ye of Him
whom the Father sanctified and sent into the
world, Thou blasphemest, because I said, I am the
37 Son of God? If I do not the works of My Father
38 believe Me not. But if I do them though ye be-
lieve not Me believe the works, that ye may know
and understand that the Father is in Me and I in
39 the Father. They were seeking again to take
Him and He went forth out of their hand.
40 And He went away again beyond Jordan in-
to the place where John was at the first baptizing
41 and there He abode. And many came unto Him
and they said, John indeed did no sign but all
things whatsoever John spake of this man were
42 true, and many believed into Him there.

CHAPTER 11

AND a certain man was sick, Lazarus of
Bethany of the village of Mary and her sister
2 Martha. And it was that Mary who anointed the
Lord with ointment and wiped His feet with her
3 hair whose brother Lazarus was sick. The sis-

ters therefore sent unto Him saying, Lord, behold
4 he whom Thou lovest is sick. But Jesus hearing
it said, This sickness is not unto death but for the
glory of God that the Son of God may be glorified
5 thereby. And Jesus was loving Martha and her
6 sister, and Lazarus. When He heard therefore
that he is sick He abode indeed at that time two
7 days in the place where He was. Then after this
He saith to His disciples, Let us go into Judaea
8 again. The disciples say unto Him, Rabbi, the
Jews were but now seeking to stone Thee, and
9 goest Thou thither again? Jesus answered, Are
there not twelve hours in the day? if a man may
walk in the day he stumbleth not because he
10 seeth the light of the world. But if a man may
walk in the night he stumbleth because the light
11 is not in him. These things spake He and after
this He saith unto them, Our friend Lazarus has
12 fallen asleep but I go that I may awake him. The
disciples therefore said unto Him, Lord, if he has
13 fallen asleep he will recover. But Jesus had
spoken concerning his death but they thought
14 that He is speaking of taking rest in sleep. Then
Jesus therefore said unto them plainly, Lazarus
15 died. And I rejoice for your sakes that I was not
there that ye may believe. But let us go unto
16 him. Thomas therefore who is called Didymus
said unto his fellow-disciples, Let us also go that
we may die with Him.
17 Jesus coming therefore found that he had
18 been in the tomb four days already. And Beth-
any was nigh unto Jerusalem about fifteen fur-
19 longs off, and many of the Jews had come to Mar-
tha and Mary to console them concerning their
20 brother. Martha therefore when she heard that
Jesus is coming met Him but Mary was sitting in

21 the house. Martha therefore said unto Jesus,
Lord, if Thou hadst been here my brother had not
22 died. And even now I know that whatsoever
23 Thou mayest ask of God, God will give Thee. Je-
24 sus saith unto her, Thy brother shall rise. Mar-
tha saith unto Him, I know that he will rise in the
25 resurrection at the last day. Jesus saith unto
her, I am the resurrection and the life, he who be-
lieveth into Me even though he may die, he shall
26 live and whosoever liveth and believeth into Me
in no wise shall die unto the age. Believest thou
27 this? She saith unto Him, Yea Lord, I have be-
lieved that Thou art the Christ the Son of God
28 who cometh into the world. And saying this she
went away and called Mary her sister secretly
saying, The Teacher is here and calleth for thee.
29 And she when she heard it arose quickly and was
30 going unto Him. (And Jesus had not yet come
into the village but was still in the place where
31 Martha met Him.) The Jews then who were
with her in the house and comforting her, seeing
Mary that she rose up quickly and went out fol-
lowed her supposing that she is going unto the
32 tomb that she might weep there. Mary therefore
when she came where Jesus was, seeing Him fell
down at His feet saying unto Him, Lord, if Thou
33 hadst been here my brother had not died. When
Jesus therefore saw her weeping and the Jews
also who came with her weeping He [1]groaned in
34 the spirit and troubled Himself and said, Where
have ye laid him? They say unto Him, Lord,
35 come and see. Jesus wept. The Jews therefore
36 were saying, Behold how He was loving him!
37 But some of them said, Was not this man who

1 Compare groaning verse 38, could mean moved with indignation.

opened the eyes of the blind able to have caused
38 that this man also should not die? Jesus therefore again groaning in Himself cometh to the tomb. And it was a cave and a stone was lying
39 against it. Jesus saith, Take ye away the stone. Martha the sister of him who had died saith unto Him, Lord, by this time there is a foul odor for it
40 is four days. Jesus saith unto her, Said I not unto thee that if thou wouldest believe thou should-
41 est see the glory of God? Then they took away the stone. And Jesus lifted up His eyes and said, Father I thank Thee that Thou didst hear Me.
42 And I know that Thou hearest Me always but because of the multitude which standeth around I said it that they may believe that Thou didst send
43 Me. And having said these things He cried with
44 a loud voice, Lazarus, come forth. He who has died came forth bound hand and foot with grave-clothes and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.

45 Many therefore of the Jews who came to Mary and beholding that which He did believed
46 into Him. But some of them went away to the Pharisees and told them the things which Jesus did.

47 The chief priests therefore and the Pharisees gathered a council and were saying, What are we
48 doing? for this man doeth many signs. If we should let Him thus alone all men will believe into Him, and the Romans will come and take away
49 both our place and our nation. But a certain one of them Caiaphas being high priest that year said
50 unto them, Ye know nothing at all nor do ye take account that it is expedient that one man should die for the people and that the whole nation

51 should not perish. And this he said not of him-
self, but being high priest that year he prophesied
52 that Jesus was about to die for the nation, and
not for the nation only but that He might gather
together into one the children of God who have
53 been scattered abroad. From that day therefore
they took counsel that they might put Him to
death.
54 Jesus therefore was walking no more openly
among the Jews but departed thence into the
country near to the wilderness into a city called
Ephraim, and there He tarried with His disciples.
55 And the passover of the Jews was at hand, and
many went up to Jerusalem out of the country be-
56 fore the passover to purify themselves. They
were seeking Jesus therefore and speaking one
with another standing in the temple, What think
ye? that He will in any wise come to the feast?
57 And the chief priests and the Pharisees had given
commands that if any man may know where He is
he should show it that they might take Him.

CHAPTER 12

JESUS therefore six days before the pass-
over came to Bethany where Lazarus was whom
2 Jesus raised from the dead. And they made Him
a supper there and Martha was serving, but Laza-
rus was one of them who sat at the table with
3 Him. Mary therefore taking a pound of oint-
ment of spikenard very precious anointed the feet
of Jesus and wiped His feet with her hair, and the
house was filled with the fragrance of the oint-
4 ment. But one of His disciples Judas Iscariot
5 who is about to betray Him saith, Why was not
this ointment sold for three hundred pence and
6 given to the poor? And this he said not because

he cared for the poor but because he was a thief
and having the bag was taking away what was
7 put therein. Jesus therefore said, Let her alone
that she might keep it against the day of My
8 burying. For the poor ye have always with you
but Me ye have not always.
9 The great multitude of the Jews therefore
knew that He was there and they came not for
Jesus' sake only but that they might see Lazarus
10 also whom He raised from the dead. But the
chief priests took counsel that they might put
11 Lazarus also to death because that by reason of
him many of the Jews were going away and be-
lieving into Jesus.
12 On the morrow a great multitude who came
to the feast hearing that Jesus cometh to Jeru-
13 salem took the branches of the palm trees and
went forth to meet Him and cried out, Hosanna,
blessed is He who cometh in the name of the Lord
14 even the King of Israel. And Jesus having found
a young ass sat thereon as it has been written,
15 Fear not daughter of Zion, behold thy King com-
16 eth sitting on the colt of an ass. These things
knew not His disciples at the first, but when Jesus
was glorified then remembered they that these
things had been written of Him and they did these
17 things unto Him. The multitude therefore that
was with Him when He called Lazarus out of the
tomb and raised him from the dead bare witness.
18 For this cause also the multitude met Him be-
cause they heard that He has done this sign.
19 The Pharisees therefore said among themselves,
Behold that ye prevail nothing, lo the world went
away after Him.
20 And there were certain Greeks among those
going up that they might worship at the feast.

21 These therefore came to Philip who was of Beth-
saida in Galilee and were asking him saying, Sir,
22 we desire to see Jesus. Philip cometh and tell-
eth Andrew, Andrew and Philip come and tell Je-
23 sus. And Jesus answereth them saying, The
hour has come that the Son of man should be
24 glorified. Verily verily I say unto you, Except a
grain of wheat falling into the ground may die it
abideth by itself alone, but if it may die it bear-
25 eth much fruit. He who loveth his life loseth it,
and he who hateth his life in this world shall keep
26 it unto eonian life. If any man may serve Me let
him follow Me and where I am there shall also My
servant be, if any man may serve Me him will the
27 Father honor. Now has My soul been troubled,
and what shall I say? Father save Me from this
hour? But for this cause came I unto this hour.
28 Father glorify Thy name. There came therefore
a voice out of heaven, I both glorified it and will
29 glorify it again. The multitude therefore that
stood and heard was saying, It has thundered,
others were saying, An angel has spoken to Him.
30 Jesus answered and said, This voice hath not come
31 for My sake but for your sakes. Now is a judg-
ing of this world, now shall the prince of this
32 world be cast out. And I if I be lifted up from
33 the earth will draw all men unto Myself. But
this He was saying signifying by what manner
34 of death He was about to die. The multitude
therefore answered Him, We heard out of the law
that the Christ abideth unto the age, and how
sayest Thou, It is necessary for the Son of man
35 to be lifted up? who is this Son of man? Jesus
therefore said unto them, Yet a little while is the
light among you, walk while ye have the light
that the darkness may not overtake you, and he

who walketh in the darkness knoweth not whither
36 he goeth. While ye have the light believe in the
light that ye may become sons of light.
37 These things spake Jesus and departing was
hidden from them. But though He has done so
many signs before them yet they were not believ-
38 ing in Him that the word of Isaiah the prophet
might be fulfilled which he spake, Lord, who be-
lieved our report? and to whom was the arm of
39 the Lord revealed? For this cause they were
40 not able to believe because Isaiah said again, He
blinded their eyes and hardened their heart, lest
they should see with their eyes and perceive with
their heart and should turn and I shall heal them.
41 These things said Isaiah because he saw His glory
42 and spake of Him. Nevertheless even of the
rulers many believed in Him but because of the
Pharisees they were not confessing Him lest they
43 should be put out of the synagogue, for they loved
the glory of men more than the glory of God.
44 And Jesus cried and said, He who believeth
in Me believeth not in Me but in Him who sent Me.
45 And he who beholdeth Me beholdeth Him who sent
46 Me. I am come a light into the world that who-
soever believeth in Me may not abide in darkness.
47 And if any man may hear My sayings and may
not keep them I judge him not, for I came not
that I might judge the world but that I might
48 save the world. He who rejecteth Me and re-
ceiveth not My sayings hath one who judgeth
him, the word that I spoke the same shall judge
49 him in the last day. For I spoke not from Myself,
but the Father who sent Me He hath given Me a
commandment what I should say and what I
50 should speak. And I know that His command-
ment is eonian life, the things therefore which I

speak even as the Father hath said unto Me so I speak.

CHAPTER 13

AND before the feast of the passover Jesus knowing that His hour came that He should depart out of the world unto the Father, having loved His own who were in the world He loved
2 them unto the end. And during supper the devil already having put into the heart of Judas Iscari-
3 ot Simon's son that he should betray Him, Jesus knowing that the Father gave all things into His hands and that He came forth from God and go-
4 eth unto God, riseth from supper and layeth aside His garments and taking a towel He girded Him-
5 self. Then He poureth water into the bason and began to wash the disciples' feet and to wipe them with the towel wherewith He had been girded.
6 So He cometh to Simon Peter: he saith unto Him,
7 Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not
8 now but thou shalt know hereafter. Peter saith unto Him, Thou shalt in no wise wash my feet unto the age. Jesus answered him, If I should not
9 wash thee thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only but
10 also my hands and my head. Jesus saith to him, He who has been bathed needeth not save to wash his feet but is clean every whit, and ye are clean
11 but not all. For He knew him who is betraying Him, therefore said He, Ye are not all clean.
12 When therefore He washed their feet and took His garments and sat down again, He said unto them, Know ye what I have done to you?
13 Ye call Me Teacher and Lord and ye say well for
14 so I am. If I then the Lord and the Teacher have

washed your feet ye also ought to wash one an-
15 other's feet. For I gave you an example that ye
16 also should do as I have done to you. Verily
verily I say unto you, A bondservant is not great-
er than his lord neither an apostle greater than
17 the one who sent him. If ye know these things
18 blessed are ye if ye may do them. I speak not of
you all, I know whom I chose, but that the scrip-
ture may be fulfilled, He who eateth My bread
19 lifted up his heel against Me. Henceforth I tell
you before it come to pass that whensoever it may
20 come to pass ye may believe that I am. Verily
verily I say unto you, He who receiveth whomso-
ever I may send receiveth Me and he who receiv-
eth Me receiveth Him who sent Me.

21 Jesus having said these things was troubled
in spirit and testified and said, Verily verily I say
22 unto you, One of you shall betray Me. The dis-
ciples were looking one at another doubting of
23 whom He is speaking. There was reclining in Je-
sus' bosom one of His disciples whom Jesus was
24 loving. Simon Peter therefore beckoneth to him
and saith unto him, Tell us who it is of whom He
25 speaketh. He leaning back thus on Jesus' breast
26 saith unto Him, Lord, who is it? Jesus therefore
answereth, He it is for whom I shall dip a sop and
give it to him. Dipping the sop therefore He
taketh and giveth it to Judas the son of Simon
27 Iscariot. And after the sop then entered Satan
into him. Jesus therefore saith unto him, That
28 thou doest do quickly. And no man at the table
knew for what intent He spake this unto him.
29 For some were thinking because Judas had the
bag that Jesus said unto him, Buy what things we
have need of for the feast, or that he should give
30 something to the poor. Having received the sop

he went out immediately, and it was night.
31 When therefore he went out Jesus saith, Now
was the Son of man glorified and God was glorified
32 in Him, and God will glorify Him in Himself and
33 straightway He will glorify Him. Little chil-
dren, yet a little while I am with you. Ye shall
seek Me and as I said unto the Jews, Whither I
34 go ye cannot come also to you I say it now. A
new commandment I give unto you that ye may
love one another, even as I loved you that ye may
35 love one another. By this shall all men know
that ye are My disciples if ye may have love one
36 to another. Simon Peter saith unto Him, Lord,
Whither goest Thou? Jesus answered, Whither
I go thou art not able to follow Me now but thou
37 shalt follow afterwards. Peter saith unto Him,
Lord, why am I not able to follow Thee now? I
38 will lay down my life for Thee. Jesus answereth,
Wilt thou lay down thy life for Me? verily verily
I say unto thee, The cock shall in no wise crow
till thou shalt deny Me thrice.

CHAPTER 14

LET not your heart be troubled, ye believe in
2 God believe also in Me. In My Father's house
are many abiding places, if it were not so I would
have told you for I go to prepare a place for you.
3 And if I may go and prepare a place for you I
come again and will receive you unto Myself, that
4 where I am there ye may be also. And whither
5 I go ye know the way. Thomas saith unto Him,
Lord, we know not whither Thou goest, how know
6 we the way? Jesus saith unto him, I am the way
and the truth and the life, no one cometh unto the
7 Father but through Me. If ye had known Me ye
would have known My Father also, henceforth ye

8 know Him and have seen Him. Philip saith unto Him, Lord, show us the Father and it sufficeth
9 us. Jesus saith unto him, So long a time am I with you and hast thou not known Me, Philip? he who hath seen Me hath seen the Father, how
10 sayest thou, Show us the Father? Believest thou not that I am in the Father and the Father in Me? the words that I say unto you I speak not from Myself, but the Father abiding in Me doeth His
11 works. Believe Me that I am in the Father and the Father in Me or else believe Me for the very
12 works' sake. Verily verily I say unto you, He who believeth in Me the works that I do shall he do also and greater works than these shall he do
13 because I go unto the Father. And whatsoever ye may ask in My name that will I do that the Fa-
14 ther may be glorified in the Son. If ye may ask
15 anything in My name that will I do. If ye may
16 love Me ye will keep My commandments, and I will pray the Father and He shall give you another Comforter[1] that He may be with you for
17 the age, even the Spirit of truth whom the world is not able to receive for it beholdeth Him not neither knoweth Him, ye know Him for He abid-
18 eth with you and shall be in you. I will not leave
19 you bereaved, I come unto you. Yet a little while and the world beholdeth Me no more but ye be-
20 hold Me, because I live ye shall live also. In that day ye shall know that I am in My Father and ye
21 in Me and I in you. He who hath My commandments and keepeth them he it is who loveth Me, and he who loveth Me shall be loved of My Father and I will love him and will manifest Myself un-
22 to him. Judas (not Iscariot) saith unto Him,

1 Advocate, Helper; Greek, Paraclete

Lord, what has come to pass that Thou art about to manifest Thyself unto us and not unto the
23 world? Jesus answered and said unto him, If a man may love Me he will keep My word and My Father will love him and We will come unto him
24 and make Our abode with him. He who loveth Me not keepeth not My words and the word which ye hear is not Mine but the Father's who sent Me.
25 These things have I spoken unto you while
26 yet abiding with you. But the Comforter even the Holy Spirit whom the Father will send in My name He shall teach you all things and bring to your remembrance all that I said unto you.
27 Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled neither let it be fearful.
28 Ye heard how I said to you, I go away and I come unto you. If ye loved Me ye would have rejoiced because I go unto the Father, for the Father is
29 greater than I. And now I have told you before it come to pass that whenever it may come to
30 pass ye may believe. I will no more speak much with you for the prince of the world cometh, and
31 he hath nothing in Me, but that the world may know that I love the Father and as the Father gave Me commandment even so I do. Arise let us go hence.

CHAPTER 15

I am the true vine and My Father is the
2 husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He pruneth it that it may bear more
3 fruit. Already ye are clean because of the word
4 which I have spoken unto you. Abide in Me and I in you. As the branch is not able to bear fruit

of itself except it may abide in the vine so neither
5 are ye able except ye may abide in Me. I am the
vine ye are the branches. He who abideth in Me
and I in him the same beareth much fruit for a-
6 part from Me ye are not able to do anything. If
any one may not abide in Me he is cast forth as a
branch and is withered, and they gather them
and cast them into the fire and they are burned.
7 If ye may abide in Me and My words may abide
in you ask ye whatsoever ye may will and it shall
8 become unto you. Herein is My Father glorified
that ye may bear much fruit and may be My dis-
9 ciples. Even as the Father loved Me I also loved
10 you, abide ye in My love. If ye may keep My
commandments ye shall abide in My love, even as
I have kept My Father's commandments and a-
11 bide in His love. These things have I spoken un-
to you that My joy may be in you and that your
12 joy may be made full. This is My commandment
that ye may love one another even as I have loved
13 you. Greater love hath no man than this that a
14 man may lay down his life for his friends. Ye
are My friends if ye may do the things which I
15 command you. No longer do I call you bondserv-
ants for the bondservant knoweth not what his
Lord doeth, but I have called you friends for all
things that I heard from My Father I made
16 known unto you. Ye did not choose Me but I
chose you and appointed you that ye should go
and bear fruit and that your fruit should abide
that whatsoever ye may ask of the Father in My
17 name He may give it you. These things I com-
18 mand you that ye may love one another. If the
world hateth you ye know that it hath hated Me
19 before it hated you. If ye were of the world the
world would love its own, but because ye are not

of the world but I chose you out of the world
20 therefore the world hateth you. Remember the
word that I said unto you, A bondservant is not
greater than his lord. If they persecuted Me
they will also persecute you, if they kept My word
21 they will keep yours also. But all these things
will they do unto you for My name's sake because
22 they know not Him who sent Me. If I had not
come and spoken unto them they were not having
sin, but now they have no excuse for their sin.
23 He who hateth Me hateth My Father also. If I
24 had not done among them the works which none
other did they were not having sin, but now have
they both seen and hated both Me and My Father.
25 But that the word may be fulfilled which has
been written in their law, They hated Me without
26 a cause. Whensoever the Comforter may come
whom I will send unto you from the Father the
Spirit of truth who proceedeth from the Father,
27 He shall bear witness of Me, and bear ye witness
also because ye are with Me from the beginning.

CHAPTER 16

THESE things have I spoken unto you that
2 ye should not be offended. They shall put you
out of the synagogues, yea the hour cometh that
whosoever killeth you may think that he offereth
3 divine service unto God. And these things they
will do because they did not know the Father nor
4 Me. But these things have I spoken unto you
that when their hour may come ye may remember
them that I told you. And these things I said
not unto you from the beginning because I was
5 with you. But now I go unto Him who sent Me
and none of you asketh Me, Whither goest Thou?
6 but because I have spoken these things sorrow

7 hath filled your heart. Nevertheless I tell you
the truth; it is better for you that I should go a-
way, for if I go not away the Comforter will not
come unto you, but if I go I will send Him unto
8 you. And He having come will convict the world
concerning sin and concerning righteousness and
9 concerning judgment, concerning sin indeed be-
10 cause they believe not in Me, and concerning right-
ousness because I go to the Father and ye behold
11 Me no more, and concerning judgment because the
12 prince of this world has been judged. I have yet
many things to say unto you but ye are not able
13 to bear them now. Howbeit whensoever He the
Spirit of truth may come He will guide you into
all truth, for He shall not speak from Himself
but what things soever He shall hear these shall
He speak, and He shall declare unto you the
14 things that are to come. He shall glorify Me, for
He shall take of Mine and declare it unto you.
15 All things whatsoever the Father hath are Mine,
therefore said I that He taketh of Mine and shall
16 declare it unto you. A little while and ye behold
Me no longer, and again a little while and ye shall
17 see Me. Some of His disciples said therefore one
to another, What is this that He saith unto us, A
little while and ye behold Me not, and again a little
while and ye shall see Me, and, Because I go to
18 the Father? They were saying therefore, What
is this that He saith, A little while? We know not
19 what He speaketh. Jesus knew that they were
desiring to ask Him and He saith unto them, Do
ye inquire among yourselves concerning this that
I said, A little while and ye behold Me not and a-
20 gain a little while and ye shall see Me? Verily
verily I say unto you that ye shall weep and la-
ment but the world shall rejoice, ye shall be sor-

rowful but your sorrow shall be turned into joy.
21 A woman when she may be in travail hath sorrow
because her hour came, but whensoever the child
may be born she remembereth no more the an-
guish for the joy that a man was born into the
22 world. And ye therefore indeed have sorrow
now, but I will see you again and your heart shall
rejoice and your joy no one shall take away from
23 you. And in that day ye shall ask Me nothing.
Verily verily I say unto you, Whatsoever ye may
ask the Father He will give it you in My name.
24 Hitherto ye asked nothing in My name, ask and
ye shall receive that your joy may have been ful-
filled.
25 These things have I spoken unto you in prov-
erbs, the hour cometh when I shall no more speak
unto you in proverbs but shall tell you plainly of
26 the Father. In that day ye shall ask in My name,
and I say not unto you that I shall pray the Fa-
27 ther for you, for the Father Himself loveth you
because ye have loved Me and have believed that
28 I came forth from the Father. I came out from
the Father and have come into the world, again I
29 leave the world and go unto the Father. His dis-
ciples say, Lo now speaketh Thou plainly and
30 speakest no proverb. Now we know that Thou
knowest all things and needest not that any man
should ask Thee, by this we believe that Thou
31 camest forth from God. Jesus answered them,
32 Do ye now believe? behold the hour cometh yea
has come that ye should be scattered every man
to his own and should leave Me alone, and yet I
am not alone because the Father is with Me.
33 These things have I spoken unto you that in Me
ye may have peace. In the world ye have tribu-
lation, but be of good cheer, I have overcome the
world.

CHAPTER 17

THESE things spake Jesus and lifting up His
eyes to heaven He said, Father, the hour has
come, glorify Thy Son that the Son may glorify
2 Thee; even as Thou gavest Him authority over
all flesh that all which Thou hast given Him to
3 them He should give eonian life. And this is the
purpose of eonian life that they might get to know
Thee the only true God and Jesus Christ whom
4 Thou didst send. I glorified Thee on the earth
having finished the work that Thou hast given
5 Me that I should do. And now, Father, glorify
Thou Me with Thine own self with the glory
which I was having with Thee before the world
6 was. I manifested Thy name unto the men whom
Thou gavest Me out of the world, Thine they were
and Thou gavest them to Me and they have kept
7 Thy word. Now they have known that all things
8 whatsoever Thou hast given Me are of Thee, for
the words which Thou gavest Me I have given
unto them, and they received them and knew of
a truth that I came forth from Thee and they be-
9 lieved that Thou didst send Me. I pray for them,
I pray not for the world but for those whom Thou
10 hast given Me for they are Thine, and all things
that are Mine are Thine and Thine are Mine and
11 I have been glorified in them. And I am no more
in the world but these are in the world and I come
to Thee. Holy Father, keep them in Thy name
whom Thou hast given Me that they may be one
12 even as We are. While I was with them I was
keeping them whom Thou hast given Me in Thy
name, and I guarded them, and not one of them
destroyed himself but the son of destruction that
13 the scripture might be fulfilled. But now I come
to Thee, and these things I speak in the world that

14 they may have My joy fulfilled in themselves. I
have given them Thy word and the world hated
them because they are not of the world even as I
15 am not of the world. I pray not that Thou
shouldest take them out of the world but that
16 Thou shouldest keep them from evil. They are
not of the world even as I am not of the world.
17 Sanctify them by Thy truth, Thy word is truth.
18 As Thou didst send Me into the world I also sent
19 them into the world. And for their sakes I sanc-
tify Myself that they themselves also may be
20 sanctified by the truth. Neither for these only
do I pray but for them also who believe into Me
21 through their word that they may all be one, even
as Thou Father art in Me and I in Thee that they
also may be in Us that the world may believe that
22 Thou didst send Me. And the glory which Thou
hast given Me I have given unto them that they
23 may be one even as We are One, I in them and
Thou in Me that they may be perfected into one,
that the world may know that Thou didst send Me
24 and lovedst them even as Thou lovedst Me. Fa-
ther, that which Thou hast given Me I will that
where I am they also may be with Me, that they
may behold My glory which Thou hast given Me,
for Thou lovedst Me before the casting down of
25 the world. Righteous Father, the world knew
Thee not but I knew Thee and these knew that
26 Thou didst send Me, and I made known unto them
Thy name and will make it known that the love
wherewith Thou lovedst Me may be in them and I
in them.

CHAPTER 18

JESUS having said these things went forth with His disciples over the brook Kidron where

was a garden into which He Himself entered and
2 His disciples. And Judas also who is betraying
Him was knowing the place for Jesus oft-times
3 with His disciples was gathered thither. Judas
then having received the band of soldiers, and
officers from the chief priests and Pharisees com-
eth thither with lanterns and torches and weap-
4 ons, Jesus therefore knowing all the things that
are coming upon Him went forth and saith unto
5 them, Whom seek ye? They answered Him, Je-
sus of Nazareth. Jesus saith unto them, I am
He. And Judas also who is betraying Him was
6 standing with them. When therefore He said
unto them, I am He, they went backward and fell
7 to the ground. Again therefore He asked them,
Whom seek ye? And they said, Jesus of Naza-
8 reth. Jesus answered, I told you that I am He, if
therefore ye seek Me permit these to go their
9 way, that the word might be fulfilled which He
spake, Of those whom Thou hast given Me I lost
10 not one. Simon Peter therefore having a sword
drew it and struck the high priest's bondservant
and cut off his right ear. And the servant's name
11 was Malchus. Jesus therefore said unto Peter,
Put up the sword into the sheath, the cup which
the Father hath given Me shall I in no wise drink
it?

12 Therefore the band and the chief captain and
the officers of the Jews took Jesus and bound
13 Him and led Him to Annas first, for he was father
in law to Caiaphas who was high priest that year.
14 And Caiaphas was he who gave counsel to the
Jews that it was profitable for one man to die for
the people.

15 And Simon Peter was following Jesus also
another disciple, and that disciple was known to

the high priest and entered in with Jesus into
16 the court of the high priest, but Peter was standing at the door without. The other disciple therefore who was known to the high priest went out and spoke to her who kept the door and
17 brought in Peter. The maid therefore who kept the door saith unto Peter, Art thou not also of
18 this man's disciples? He saith, I am not. And the bondservants and the officers were standing there having made a fire of coals for it was cold, and they were warming themselves and Peter also was with them standing and warming himself.

19 The high priest therefore asked Jesus of His
20 disciples and of His teaching. Jesus answered him, I have spoken openly to the world, I ever taught in synagogues and in the temple where all the Jews come together and in secret spake I
21 nothing. Why askest thou Me? ask them who have heard Me what I spake unto them, behold
22 these know the things which I said. And when He said this, one of the officers standing by struck Jesus with his hand saying, Answerest Thou the
23 high priest so? Jesus answered him, If I have spoken wrongly bear witness of the wrong but if
24 rightly, why smitest thou Me? Annas therefore sent Him bound unto Caiaphas the high priest.

25 And Simon Peter was standing and warming himself. They said therefore unto him, Art thou not also of His disciples? He denied and said, I
26 am not. One of the bondservants of the high priest being a kinsman of him whose ear Peter cut off saith, Did not I see thee in the garden with
27 Him? Peter therefore denied again and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas in-

to the judgment-hall and it was early, and they themselves entered not into the judgment-hall that they might not be defiled but might eat the
29 passover. Pilate therefore went out unto them and saith, What accusation bring ye against this
30 man? They answered and said unto him, If this man were not an evil-doer we would not have de-
31 livered Him up unto thee. Pilate therefore said unto them, Take Him yourselves and judge Him according to your law. The Jews said unto him, It is not lawful for us to put any man to death,
32 that the word of Jesus might be fulfilled which He spoke signifying by what manner of death He was about to die.

33 Pilate therefore entered again into the judgment-hall and called Jesus and said unto Him, Art
34 Thou the King of the Jews? Jesus answered, Sayest thou this of thyself or did others tell it
35 thee concerning Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests de-
36 livered Thee unto me, what didst Thou do? Jesus answered, My kingdom is not of this world, if My kingdom were of this world then would My servants have struggled that I should not be delivered unto the Jews, but now is My kingdom not
37 from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king: to this end have I been born and to this end have I come into the world that I should bear witness unto the truth. Every one
38 who is of the truth heareth My voice. Pilate saith unto Him, What is truth?

39 And having said this he went out again unto the Jews and saith unto them, I find not a single fault in Him. But ye have a custom that I should release unto you one at the passover, will ye

therefore that I should release unto you the King
40 of the Jews? They cried out therefore again
saying, Not this man but Barabbas, and Barabbas
was a robber.

CHAPTER 19

THEN Pilate therefore took Jesus and
2 scourged Him. And the soldiers platting a crown
of thorns put it on His head and clothed Him with
a purple garment, and they were coming unto
3 Him and saying, Hail, King of the Jews! and they
4 were smiting Him with their hands. And Pilate
went out again and saith unto them, Behold, I
bring Him out to you that ye may know that I
5 find not a single fault in Him. Jesus therefore
came out wearing the crown of thorns and the
purple garment. And Pilate saith unto them,
6 Behold the man! When therefore the chief
priests and the officers saw Him they cried out
saying, Crucify, crucify. Pilate saith unto them,
Take Him yourselves and crucify Him for I find
7 no fault in Him. The Jews answered him, We
have a law and by that law He ought to die be-
8 cause He made Himself the Son of God. When
Pilate therefore heard this saying he was the
9 more afraid, and he entered into the judgment-
hall again and saith unto Jesus, Whence art
10 Thou? But Jesus gave him no answer. Pilate
therefore saith unto Him, Speakest Thou not unto
me? knowest Thou not that I have authority to
release Thee and have authority to crucify Thee?
11 Jesus answered him, Thou wert having no author-
ity against Me except it had been given thee from
above, therefore he who delivered Me unto thee
12 hath greater sin. For this cause Pilate was seek-
ing to release Him, but the Jews were crying out

saying, If thou mayest release this man thou art
not Caesar's friend, every one who maketh him-
13 self a king speaketh against Caesar. Pilate
therefore hearing these words brought Jesus out
and sat down on the judgment-seat at a place
called The Pavement, but in Hebrew, Gabbatha.
14 And it was the preparation of the Passover, it
was about the sixth hour. And he saith unto the
15 Jews, Behold your King! They therefore cried
out, Away, away, crucify Him. Pilate saith unto
them, Shall I crucify your King? The chief
priests answered, We have no king but Caesar.
16 Then therefore he delivered Him unto them that
He might be crucified.

17 They took Jesus therefore and He went out
bearing the cross for Himself unto the place
called The place of a skull which is called in He-
18 brew, Golgotha, where they crucified Him and
with Him two others on either side one and Je-
19 sus in the midst. And Pilate wrote a title also
and put it on the cross. And it had been written,
JESUS OF NAZARETH THE KING OF THE
20 JEWS. This title therefore read many of the
Jews, for the place where Jesus was crucified was
nigh to the city, and it had been written in He-
21 brew, Latin, Greek. The chief priests of the
Jews therefore were saying to Pilate, Write not,
The King of the Jews, but that He said, I am the
22 King of the Jews. Pilate answered, What I have
written, I have written.

23 The soldiers therefore when they crucified
Jesus took His garments and made four parts to
every soldier a part and also the coat, now the coat
was without seam woven from the top through-
24 out. They said therefore one to another, Let us
not rend it but cast lots for it whose it shall be,

that the scripture might be fulfilled which saith,
They parted My garments among them and upon
My vesture they cast a lot. These things there-
25 fore indeed the soldiers did. And there were
standing by the cross of Jesus His mother, and
His mother's sister, Mary the wife of Clopas, and
26 Mary Magdalene. Jesus therefore seeing His
mother and the disciple whom He was loving
standing by saith unto His mother, Woman, be-
27 hold thy son! Then saith He to the disciple, Be-
hold thy mother! And from that hour the dis-
ciple took her unto his own home.
28 After this Jesus knowing that all things
have already been finished, that the scripture
29 might be fulfilled saith, I thirst. There was sit-
ting there a vessel full of vinegar, therefore put-
ting a sponge full of the vinegar around hyssop
30 they brought it to His mouth. When Jesus
therefore received the vinegar He said, It has
been finished, and bowing His head He gave up
His spirit.
31 The Jews therefore because it was the prep-
aration, that the bodies might not remain on the
cross upon the sabbath (for the day of that sab-
bath was a great day) asked of Pilate that their
legs might be broken and that they might be tak-
32 en away. The soldiers therefore came and brake
indeed the legs of the first and of the other who
33 was crucified with Him, but coming to Jesus when
they saw that He has already died they brake not
34 His legs, howbeit one of the soldiers with a spear
pierced His side and straightway there came out
35 blood and water. And he who hath seen hath
borne witness and his witness is true, and he
knoweth that he saith what is true that ye also
36 may believe. For these things came to pass that

the scripture might be fulfilled, A bone of Him
37 shall not be broken. And again another scrip-
ture saith, They shall look on Him whom they
pierced.
38 And after these things Joseph of Arima-
thaea, being a disciple of Jesus but secretly for
fear of the Jews, asked Pilate that he might take
away the body of Jesus, and Pilate permitted him.
He came therefore and took away His body.
39 And there came also Nicodemus, he who at the
first came to Him by night, bringing a mixture of
40 myrrh and aloes about a hundred pounds. They
took therefore the body of Jesus and bound it in
linen cloths with the spices as the custom of the
41 Jews is to prepare for burial. And in the place
where He was crucified there was a garden, and
in the garden a new tomb wherein was never any-
42 one yet laid. There then because of the Jews'
preparation (for the tomb was nigh at hand) they
laid Jesus.

CHAPTER 20

AND on the first day of the week cometh
Mary Magdalene early while it was yet dark unto
the tomb and seeth the stone taken away from
2 the tomb. She runneth therefore and cometh to
Simon Peter and to the other disciple whom Jesus
was loving and saith unto them, They took away
the Lord out of the tomb and we know not where
3 they laid Him. Peter therefore went forth and
the other disciple and they were going toward the
4 tomb. And they were running both together,
and the other disciple did outrun Peter and came
5 first to the tomb, and stooping he seeth the linen
6 cloths lying nevertheless he entered not in. Si-
mon Peter therefore also cometh following him
and entered into the tomb and beholdeth the linen

7 cloths lying and the napkin that was upon His
head not lying with the linen cloths but rolled up
8 in a place by itself. Then entered in therefore
the other disciple also who came first to the tomb
9 and he saw and believed. For as yet they knew
not the scripture that it is necessary for Him to
10 rise again from the dead. The disciples therefore
went away again to themselves.
11 But Mary was standing without at the tomb
weeping, as she was weeping therefore she
12 stooped aside into the tomb and beholdeth two
angels in white sitting one at the head and one at
13 the feet where the body of Jesus was lying. And
they say unto her, Woman, why weepest thou?
She saith unto them, Because they took away my
14 Lord and I know not where they laid Him. Hav-
ing said these things she turned herself back and
beholdeth Jesus standing and knew not that it is
15 Jesus. Jesus saith unto her, Woman, why weep-
est thou? whom seekest thou? She thinking
that He is the gardener saith unto Him, Sir, if
Thou didst bear Him hence tell me where Thou
16 didst lay Him and I will take Him away. Jesus
saith unto her, Mary. Turning she saith unto
Him in Hebrew, Rabboni, which is said, Teacher.
17 Jesus saith to her, Do not cling to Me for I have
not yet ascended unto the Father, but go unto My
brethren and say to them, I ascend unto My Fa-
ther and your Father and My God and your God.
18 Mary Magdalene cometh announcing to the dis-
ciples, I have seen the Lord, and that He said
these things unto her.
19 When therefore it was evening on that day
the first day of the week and the doors having
been shut where the disciples were for fear of
the Jews, Jesus came and stood in the midst and

20 saith unto them, Peace be unto you. And having
said this He showed unto them His hands and His
side. The disciples therefore rejoiced seeing the
21 Lord. Jesus therefore said to them again, Peace
be unto you, as the Father hath sent Me I also
22 send you. And having said this He breathed on
them and saith unto them, Receive ye the Holy
23 Spirit, of whomsoever ye may forgive the sins
they have been forgiven unto them, of whomso-
ever ye may retain they have been retained.
24 But Thomas one of the twelve called Didy-
25 mus was not with them when Jesus came. The
other disciples therefore were saying unto him,
We have seen the Lord. But he said unto them,
Except I may see in His hands the print of the
nails and put my finger into the print of the nails
and put my hand into His side I will in no wise be-
lieve.
26 And after eight days again His disciples were
within and Thomas was with them. Jesus com-
eth the doors having been shut and stood in the
27 midst and said, Peace be unto you. Then saith
He to Thomas, Reach hither thy finger and see
My hands, and reach hither thy hand and put it
into My side, and be not faithless but believing.
28 Thomas answered and said unto Him, My Lord
29 and my God. Jesus saith unto him, Because
thou hast seen Me thou hast believed, blessed are
those who saw not and believed.
30 Many other signs indeed therefore did Jesus
also in the presence of His disciples which have
31 not been written in this book. but these have been
written that ye may believe that Jesus is the
Christ the Son of God and that believing ye may
have life in His name.

CHAPTER 21

AFTER these things Jesus manifested Himself again to the disciples at the sea of Tiberias,
2 and He manifested Himself thus. There were together Simon Peter and Thomas called Didymus and Nathaniel of Cana in Galilee and the sons of
3 Zebedee and two others of His disciples. Simon Peter saith unto them, I go to fish. They say unto him, We also come with thee. They went forth and entered into the boat, and that night
4 they took nothing. But when day was now breaking Jesus stood on the beach, howbeit the disci-
5 ples knew not that it is Jesus. Jesus therefore saith unto them, Little children have ye any-
6 thing to eat? They answered Him, No. And He said unto them, Cast the net on the right side of the boat and ye shall find. They cast therefore and no longer were they able to draw it for
7 the multitude of fishes. That disciple therefore whom Jesus was loving saith unto Peter, It is the Lord. Simon Peter therefore hearing that it is the Lord girt his outer coat about him (for he was
8 naked) and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land but about two hundred
9 cubits) dragging the net of fishes. When therefore they went out upon the land they see a fire of coals lying and fish lying thereon and bread.
10 Jesus saith unto them, Bring of the fish which
11 ye have now caught. Simon Peter therefore went up and drew the net to land full of great fishes a hundred and fifty three, and for all there
12 were so many the net was not rent. Jesus saith unto them, Come, dine. And not one of the disciples was venturing to ask Him, Who art Thou?
13 knowing that it is the Lord. Jesus cometh and

taketh the bread and giveth them and the fish
14 likewise. This is now the third time that Jesus
was manifested to the disciples having been raised
from the dead.
15 When therefore they dined Jesus saith to
Simon Peter, Simon, son of John, lovest thou Me
more than these? He saith unto Him, Yea Lord,
Thou knowest that I am fond of Thee. He saith
16 unto him, Feed My lambs. He saith to him again
a second time, Simon, son of John, lovest thou
Me? He saith unto Him, Yea Lord, Thou know-
est that I am fond of Thee. He saith unto him,
17 Tend My small sheep. He saith unto him the
third time, Simon, son of John art thou fond of
Me? Peter was grieved because He said unto
him the third time, Art thou fond of Me? and he
said unto Him, Lord Thou knowest all things in-
tuitively, Thou knowest by experience that I am
fond of Thee. Jesus saith unto him, Feed My
18 sheep. Verily verily I say unto thee, When thou
wast young thou wast girding thyself and walk-
ing whither thou didst will, but when thou may-
est be old thou shalt stretch forth thy hands and
another shall gird thee and carry thee whither
19 thou willest not. And this He said signifying by
what manner of death he shall glorify God. And
having said this He saith unto him, Follow Me.
20 Peter turning about seeth the disciple whom Je-
sus was loving following who also leaned back on
his breast at the supper and said, Lord, who is
21 he who betrayeth Thee? Peter therefore seeing
him saith to Jesus, Lord, and this man what?
22 Jesus saith unto him, If I will that he tarry till I
23 come what is that to thee? follow thou Me. This
saying therefore went forth unto the brethren
that that disciple doth not die, yet Jesus said not

unto him that he doth not die, but, If I will that he tarry till I come what is that to thee?

24 This is the disciple who beareth witness of these things and wrote these things, and we know that his witness is true.

25 And there are also many other things which Jesus did which if they should be written every one, I suppose that not even the world itself would be able to contain the books that should be written.

THE ACTS

CHAPTER 1

THE former account indeed I made O Theophilus, concerning all that Jesus began both to
2 do and to teach until the day in which He was received up having given commandment through the Holy Spirit unto the apostles whom He chose,
3 to whom He also presented Himself alive after His suffering by many certain proofs appearing unto them by the space of forty days and speaking the things concerning the kingdom of God;
4 and being assembled together with them He charged them not to depart from Jerusalem but to wait for the promise of the Father which said
5 He ye heard from Me, for John indeed baptized with water but ye shall be baptized with the Holy Spirit after these not many days.
6 They therefore indeed coming together were asking Him saying, Lord, dost Thou at this time
7 restore the kingdom to Israel? And He said unto them, It is not for you to know times or seasons which the Father set within His own authori-
8 ty; but ye shall receive the power of the Holy Spirit coming upon you and ye shall be My witnesses both in Jerusalem and in all Judaea and Samaria and unto the uttermost part of the earth.
9 And having said these things as they were looking He was taken up and a cloud received Him
10 out of their sight. And while they were looking steadfastly into heaven as He was going behold two men were standing by them in white apparel
11 who also said, Ye men of Galilee why stand ye looking into heaven? this Jesus who was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven.

12 Then returned they unto Jerusalem from the
mount called Olivet which is nigh unto Jerusalem,
13 being a sabbath day's journey. And when they
came in they went up into the upper chamber
where were abiding both Peter and John and
James and Andrew, Philip and Thomas, Bartholo-
mew and Matthew, James the son of Alphaeus
and Simon the Zealot and Judas the son of James.
14 These all with one accord were continuing stead-
fastly in prayer with the women and Mary the
mother of Jesus and with His brethren.
15 And in these days Peter standing up in the
midst of the brethren said (and there was a mul-
titude of names of one accord about one hundred
16 and twenty), Men, brethren, it was necessary
for the scripture to be fulfilled which the Holy
Spirit spoke before by the mouth of David con-
cerning Judas who became guide to them who
17 took Jesus. For he had been numbered among
us and received his portion in this ministry.
18 (This man indeed therefore obtained a field with
the reward of unrighteousness, and falling head-
long he burst asunder in the midst and all his
19 bowels gushed out. And it became known to all
these who dwell in Jerusalem, insomuch that in
their language that field was called Akeldama
20 that is, The field of blood.) For it has been writ-
ten in the book of Psalms, Let his habitation be
desolate and let no man dwell therein, and, His
21 office let another take. It is necessary of the men
therefore who have companied with us all the
time that the Lord Jesus went in and went out
22 over us beginning from the baptism of John unto
the day that He was received up from us for one
to become a witness with us of His resurrection.
23 And they appointed two Joseph called Barsabbas

24 who was surnamed Justus and Matthias. And
praying they said, Thou Lord, Searcher of the
hearts of all men show of these two the one whom
25 Thou didst choose to take the share in this min-
istry and apostleship from which Judas fell away
26 to go into his own place. And they gave lots for
them and the lot fell upon Matthias and he was
numbered with the eleven apostles.

CHAPTER 2

AND when the day of Pentecost had come
2 they were all together of one accord, and suddenly
there came from heaven a sound as of the rushing
of a mighty wind and it filled all the house where
3 they were sitting. And there were manifested
to them parting-asunder tongues as of fire and it
4 sat upon each one of them. And they were all
filled with the Holy Spirit and began to speak
with different tongues as the Spirit was giving
them to speak.
5 And there were dwelling at Jerusalem Jews,
devout men from every nation under heaven.
6 And when this sound was heard the multitude
came together and was confounded because every
man was hearing them speaking in his own lan-
7 guage. And they were all amazed and were mar-
velling saying, Behold, are not all these who speak
8 Galilaeans? And how hear we every man in our
9 own language wherein we were born? Parthians
and Medes and Elamites and the dwellers in Mes-
opotamia both Judaea and Cappadocia, Pontus
10 and Asia, both Phrygia and Pamphylia, Egypt
and the parts of Lybia about Cyrene and sojourn-
11 ers from Rome, both Jews and proselytes, Cre-
tans and Arabians we do hear them speaking in
12 our tongues the mighty works of God. And they

were all amazed and were perplexed saying one
13 to another, What meaneth this? But others
mocking were saying, They have become filled
with new wine.
14 But Peter standing up with the eleven lifted
up his voice and spake forth unto them saying, Ye
men of Judaea and all ye who dwell at Jerusalem,
be this known unto you and give ear unto my
15 words. For these are not drunken as ye suppose
16 seeing it is but the third hour of the day, but this
is that which has been spoken through the proph-
17 et Joel, And it shall be in the last days saith God
I will pour forth from My Spirit upon all flesh,
and your sons and your daughters shall prophesy
and your young men shall see visions and your
18 old men shall dream dreams, yea and on My bond-
men and on My bondmaidens in those days will I
pour forth from My Spirit and they shall proph-
19 esy. And I will show wonders in the heaven a-
bove and signs in the earth beneath, blood and
20 fire and vapour of smoke, the sun shall be turned
into darkness and the moon into blood before the
day of the Lord come, that great and notable day;
21 and it shall be that every one whosoever may call
22 on the name of the Lord shall be saved. Ye men
of Israel hear these words, Jesus of Nazareth a
man approved of God unto you by mighty works
and wonders and signs which God did by Him in
23 the midst of you even as ye yourselves know, Him
being delivered up by the determinate counsel and
foreknowledge of God, ye by the hand of lawless
24 men crucifying did slay, whom God raised up hav-
ing loosed the pangs of death, because it was not
25 possible for Him to be held by it. For David
saith concerning Him, I foresaw the Lord always
before my face for He is on my right hand that I

26 should not be moved, therefore my heart was
made glad and my tongue exulted, moreover my
27 flesh also shall dwell in hope, because Thou wilt
not leave my soul in Hades neither wilt Thou give
28 Thy Holy One to see corruption. Thou madest
known unto me the ways of life, Thou wilt make
29 me full of gladness with Thy countenance. Men,
brethren it is allowable to say unto you freely of
the patriarch David that he both died and was
buried and his tomb is with us unto this day.
30 Being therefore a prophet and knowing that God
swore with an oath to him that of the fruit of his
31 loins one was to sit upon his throne, he forseeing
this spake of the resurrection of the Christ that
neither was He left in Hades nor did His flesh see
32 corruption. This Jesus did God raise up whereof
33 we all are witnesses. Being therefore by the
right hand of God exalted and receiving of the
Father the promise of the Holy Spirit He hath
34 poured forth this which ye see and hear. For
David ascended not into the heavens but he saith
himself, The Lord said unto my Lord, Sit Thou
35 on My right hand till I may make Thine enemies
36 the footstool of Thy feet. Let all the house of
Israel therefore know assuredly that God made
Him both Lord and Christ this Jesus whom ye
crucified.

37 And hearing this they were pricked in their
heart and said unto Peter and the rest of the apos-
38 tles, Men, brethren, what shall we do? And Pe-
ter said unto them, Repent ye and be baptized
every one of you in the name of Jesus Christ for
the remission of your sins, and ye shall receive
39 the gift of the Holy Spirit. For to you is the
promise and to your children and to all who are
afar off even as many as the Lord our God may

40 call. And with many other words he testified
and exhorted them saying, Be ye saved from this
41 perverse generation. They indeed who received
his word were baptized, and there were added in
42 that day about three thousand souls. And they
were continuing steadfastly in the apostles teach-
ing and fellowship, in the breaking of bread and
prayers.
43 And fear came upon every soul, and many
wonders and signs were coming to pass through
44 the apostles. And all those believing were of one
45 accord and were having all things common, and
they were selling their possessions and goods and
were distributing them to all according as any
46 man was having need. And day by day continu-
ing steadfastly with one accord in the temple and
breaking bread at home they did take their food
47 with exultation and singleness of heart, praising
God and having favor with all the people. And
the Lord was adding day by day those being saved
and they were of one accord.

CHAPTER 3

AND Peter and John were going up to the
temple at the ninth hour the hour of prayer.
2 And a certain man who was lame from his moth-
er's womb was being carried whom they were lay-
ing daily at the door of the temple which is called,
Beautiful, to ask alms of those who enter into the
3 temple, who seeing Peter and John being about
to go into the temple was asking to receive alms.
4 And Peter fastening his eyes upon him with John
5 said, Look on us. And he was giving heed unto
them expecting to receive something from them.
6 But Peter said, Silver and gold have I none, but
what I have this give I thee. In the name of Je-

7 sus Christ of Nazareth be walking. And taking
him by the right hand he raised him up and im-
mediately his feet and ankles were strengthened,
8 and leaping up he stood and began to walk, and
he entered with them into the temple walking and
9 leaping and praising God. And all the people
10 saw him walking and praising God and they were
recognizing him that it was he who was sitting
for alms at the Beautiful gate of the temple, and
they were filled with wonder and amazement at
that which has happened unto him.
11 And as he held Peter and John all the people
ran together unto them in the porch that is called
12 Solomon's greatly wondering. And Peter seeing
it answered unto the people, Ye men of Israel,
why marvel ye at this? or why fasten ye your
eyes on us as though by our own power or godli-
13 ness we have made him to walk? The God of
Abraham and of Isaac and of Jacob, the God of
our fathers hath glorified His servant Jesus,
whom ye indeed delivered up and denied before
the face of Pilate when he had determined to re-
14 lease Him. But ye denied the Holy and Right-
eous One and asked for a man a murderer to be
15 granted unto you, and killed the Prince of life
whom God raised from the dead, whereof we are
16 witnesses. And by the faith of His name, His
name made this man strong whom ye behold and
know, yea the faith which is through Him gave
him this perfect soundness in the presence of you
17 all. And now brethren I know that in ignorance
18 ye did it as did also your rulers. But the things
which God foreshowed by the mouth of all the
prophets for His Christ to suffer He thus fulfilled.
19 Repent ye therefore and turn again that your sins
may be blotted out, that there may come seasons

of refreshing from the presence of the Lord and that He may send Christ Jesus who hath been foreappointed for you, whom it is necessary for the heaven to receive until the times of restitution of all things whereof God spake by the mouth of His holy prophets from the age. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren like unto me, unto Him shall ye hearken in all things whatsoever He may speak unto you. And it shall be that every soul which may not hearken to that prophet shall be utterly destroyed from among the people. And also all the prophets from Samuel and those who followed after as many as spoke also told of these days. Ye are the sons of the prophets and of the covenant which God made with our fathers saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God having raised up His servant sent Him blessing you in turning away every one of you from your iniquities.

CHAPTER 4

AND as they were speaking unto the people the priests and the captain of the temple and the Sadducees came upon them being greatly troubled because of their teaching the people and proclaiming by Jesus the resurrection from the dead. And they laid hands on them and put them in custody unto the morrow for it was now evening. But many of them who heard the word believed, and the number of the men became about five thousand.

And it came to pass on the morrow that their rulers and elders and scribes were gathered together in Jerusalem, also Annas the high priest

and Caiaphas and John and Alexander and as
many as were of the kindred of the high priest.
7 And standing them in the midst they were in-
quiring, By what power or in what name did ye
8 do this? Then Peter filled with the Holy Spirit
said unto them, Ye rulers of the people and elders,
9 if we this day are examined concerning a good
deed done to an impotent man by what means this
10 man has been made whole, be it known unto you
all and to all the people of Israel that in the name
of Jesus Christ of Nazareth whom ye crucified
whom God raised from the dead by this One he
11 has stood here before you whole. He is the stone
which was set at nought of you the builders which
12 was made the head of the corner. And in none
other is there salvation, for neither is there any
other name under heaven that hath been given
among men wherein it is necessary for us to be
13 saved. And beholding the boldness of Peter and
John and perceiving that they were unlearned
and untrained in the schools they were marvelling
and taking knowledge of them that they were
14 with Jesus. And seeing the man who has been
healed standing with them they were having
15 nothing to say against it. But commanding
them to go aside out of the council they con-
16 ferred among themselves saying, What shall we
do to these men? for that indeed a notable sign
hath been wrought through them is manifest to
all who dwell in Jerusalem, and we are not able
17 to deny it. But that it may spread no further a-
mong the people let us threaten them to speak
18 henceforth to no man in this name. And calling
them they charged them not to speak at all or
19 even teach in the name of Jesus. But Peter and
John answering said unto them, Whether it be

right in the sight of God to hearken unto you
20 rather than unto God judge ye, for we cannot but
21 speak the things which we saw and heard. And
they further threatening them let them go find-
ing nothing how they might punish them because
of the people, for all men were glorifying God for
22 that which has been done. For the man was
more than forty years old on whom this sign of
healing had been wrought.
23 And being let go they came to their own com-
pany and reported all that the chief priests and
24 the elders said unto them. And they hearing it
lifted up their voice to God with one accord and
said, O Master, Thou who didst make the heaven
and the earth and the sea and all that in them is,
25 Who through the Holy Spirit by the mouth of our
father David, Thy servant, didst say, Why did the
Gentiles rage and the people meditate vain
26 things? The kings of the earth set themselves
in array and the rulers were gathered together
in one accord against the Lord and against His
27 Christ, for of a truth in this city against Thy holy
Servant Jesus whom Thou didst anoint both Her-
od and Pontius Pilate with the Gentiles and the
28 peoples of Israel were gathered together to do
whatsoever Thy hand and Thy counsel fore-
29 ordained to come to pass. And as to the present
things, Lord, look upon their threatenings and
grant unto Thy bondservants to speak Thy word
30 with all boldness while Thou stretchest forth Thy
hand for healing and for signs and wonders to be
done through the name of Thy holy Servant Je-
31 sus. And when they had prayed the place was
shaken wherein they had been gathered together,
and they were all filled with the Holy Spirit and
were speaking the word of God with boldness.

32 And the multitude of them who believed were
of one heart and soul, and not one was saying that
aught of the things which he possessed was his
33 own but they had all things common. And with
great power were the apostles giving their wit-
ness of the resurrection of the Lord Jesus, and
34 great grace was upon them all. For neither was
there among them any who lacked, for as many
as were possessors of lands or houses selling them
were bringing the prices of the things being sold
35 and were laying them at the apostles' feet, and it
was being distributed unto each according as any
36 one had need. And Joseph who by the apostles
was surnamed Barnabas (which is being inter-
preted, Son of consolation), a Levite, a man of
37 Cyprus by race who has a field of his own, selling
it brought the money and laid it at the apostles'
feet.

CHAPTER 5

BUT a certain man named Ananias with his
2 wife Sapphira sold a possession and kept back
part of the price his wife also having been privy
to it, and bringing a certain part laid it at the
3 apostles' feet. But Peter said, Ananias why did
Satan fill thy heart to lie to the Holy Spirit and
4 to keep back part of the price of the land? While
remaining was it not remaining thine own? and
sold, was it not in thine authority? Why is it that
thou didst conceive this deed in thy heart? thou
5 didst not lie unto men but unto God. And Ana-
nias hearing these words and falling down ex-
pired, and great fear came upon all who heard it.
6 And the young men arising wrapped him around
7 and carrying him out buried him. And it was
about the space of three hours after when his wife

not having known what has been done came in.
8 And Peter answered unto her, Tell me whether
ye sold the land for so much. And she said, Yea
9 for so much. But Peter said unto her, How is it
that ye agreed together to tempt the Spirit of
the Lord? behold the feet of those who buried
thy husband are at the door and they shall carry
10 thee out. And she fell down immediately at his
feet and expired, and the young men coming in
found her dead and carrying her out buried her
11 by her husband. And great fear came upon the
whole church and upon all those hearing these
things.
12 And through the hands of the apostles many
signs and wonders were coming to pass among
the people, and they were all with one accord in
13 Solomon's porch. And of the rest no man was
daring to join himself to them, but the people
14 were magnifying them, and believers were the
more being added to the Lord multitudes both of
15 men and women, insomuch that they even carried
out the sick into the streets and laid them on beds
and couches that as Peter passed by at the least
his shadow might overshadow some of them.
16 And there were coming together also the multi-
tude from the cities round about Jerusalem bring-
ing sick folk and those who were harassed with
unclean spirits, who were all being healed.
17 But the high priest rising up and all those
with him (which is the sect of the Sadducees)
18 they were filled with jealousy and laid hands on
19 the apostles and put them in public ward. But
an angel of the Lord by night opened the prison
20 doors and bringing them out said, Go ye and
standing in the temple speak to the people all the
21 words of this Life. And hearing this they en-

tered into the temple about daybreak and were teaching. But the high priest and they who were with him coming called the council together and all the senate of the sons of Israel and sent to the
22 prison-house to have them brought. But the officers who came found them not in the prison
23 and returning they told saying, The prison-house we found shut in all safety and the keepers standing at the doors, but opening we found no man
24 within. And when the captain of the temple and the chief priests heard these words they were much perplexed concerning them whereunto this
25 might come. And a certain one coming told them, Behold the men whom ye put in the prison are in the temple standing and teaching the peo-
26 ple. Then the captain departing with the officers brought them, not with violence for they were fearing the people lest they should be stoned.
27 And bringing them they set them before the coun-
28 cil. And the high priest asked them saying, We straitly charged you not to teach in this name and behold ye have filled Jerusalem with your teaching and desire to bring this man's blood up-
29 on us. But Peter and the apostles answering said, It is necessary to obey God rather than men.
30 The God of our fathers raised up Jesus whom ye
31 got into your hands hanging Him on a tree. Him did God exalt to His right hand to be a Prince and a Saviour to give repentance to Israel and remis-
32 sion of sins. And we are witnesses of these things, also the Holy Spirit whom God gave to those who obey Him.
33 But hearing this they were cut to the heart
34 and were taking counsel to slay them. But one arising in the council, a Pharisee named Gamaliel a doctor of the law honored of all the people,

35 commanded to put the men forth a little. And
he said unto them, Ye men of Israel take heed to
yourselves as touching these men what ye are a-
36 bout to do. For before these days rose up Theu-
das giving himself out to be somebody, to whom
a number of men about four hundred joined them-
selves, who was slain, and all as many as were
obeying him were dispersed and came to nought.
37 After this man rose up Judas of Galilee in the
days of the enrolment and drew away some of the
people after him, he also perished, and all as many
38 as were obeying him were scattered. And now
I say unto you, Refrain from these men and let
them alone for if this counsel or this work be of
39 men it will be overthrown, but if it is of God ye
will not be able to overthrow them lest perchance
ye may be found even to be fighting against God.
40 And they were persuaded by him and calling the
apostles unto them, beating them they charged
them not to speak in the name of Jesus and let
41 them go. They therefore indeed were departing
from the presence of the council rejoicing that
they were counted worthy to suffer dishonor for
42 the Name. And every day in the temple and at
home they were not ceasing teaching and preach-
ing Jesus the Christ.

CHAPTER 6

AND in these days of the multiplying of the
disciples there became a murmuring of the Gre-
cian Jews against the Hebrews because their wid-
ows were being overlooked in the daily ministra-
2 tion. And the twelve calling the multitude of the
disciples unto them said, It is not pleasing for us
3 forsaking the word of God to serve tables. Look
ye out therefore brethren from among you seven

men of good report full of the Spirit and of wis-
4 dom whom we may appoint over this need. But
we will continue steadfastly in prayer and in the
5 ministry of the word. And the saying was ac-
ceptable in the presence of all the multitude, and
they chose Stephen, a man full of faith and of the
Holy Spirit, and Philip and Prochorus and Nica-
nor and Timon and Parmenas and Nicolas a pros-
6 elyte of Antioch, whom they set before the apos-
tles. And praying they laid their hands on them.
7 And the word of God was increasing and the
number of the disciples was multiplying in Jeru-
salem exceedingly, and a great company of the
priests were obedient to the faith.
8 And Stephen full of grace and power was do-
ing great wonders and signs among the people.
9 But there arose certain of those who were of the
synagogue called the synagogue of the Liber-
tines and of the Cyrenians and of the Alexandri-
ans and of them of Cilicia and Asia disputing
10 with Stephen. And they were not able to resist
the wisdom and the Spirit by which he was speak-
11 ing. Then they suborned men saying, We have
heard him speaking blasphemous words against
12 Moses and God. And they stirred up the people
and the elders and the scribes, and coming upon
him they seized him and brought him into the
13 council and set up false witnesses saying, This
man ceaseth not speaking words against this holy
14 place and the law, for we have heard him saying
that this Jesus of Nazareth will destroy this place
and change the customs which Moses delivered
15 unto us. And all those sitting in the council
fastening their eyes on him saw his face as it had
been the face of an angel.

CHAPTER 7

AND the high priest said, Are these things
2 so? And he said, Men, brethren and fathers
hearken. The God of glory appeared unto our
father Abraham when he was in Mesopotamia be-
3 fore he dwelt in Haran and said unto him, Get
thee out of thy land and from thy kindred and
4 come into the land which I may show thee. Then
coming out of the land of the Chaldaeans he dwelt
in Haran, and from thence when his father died
God removed him into this land wherein ye now
5 dwell, and He gave him none inheritance in it no
not so much as a foot-step, and He promised to
give it to him for a possession and to his seed af-
6 ter him when as yet he had no child. And God
spake on this wise that his seed should sojourn
in a strange land and that they should bring them
into bondage and entreat them evil four hundred
7 years. And the nation to which they shall be in
bondage will I judge said God, and after that shall
8 they come forth and serve Me in this place. And
He gave him the covenant of circumcision, and so
Abraham begat Isaac and circumcised him the
eighth day, and Isaac begat Jacob and Jacob the
9 twelve patriarchs. And the patriarchs moved
with jealousy against Joseph sold him into Egypt,
10 and God was with him and delivered him out of
all his tribulations and gave him favor and wis-
dom before Pharaoh, king of Egypt, and he made
him governor over Egypt and all his house.
11 And there came a famine over all Egypt and Ca-
naan and great tribulation, and our fathers were
12 not finding sustenance. But Jacob hearing of
there being grain in Egypt sent forth our fathers
13 first. And at the second time Joseph was made
known to his brethren, and Joseph's race became

14 manifest unto Pharaoh. And Joseph sending
called to him Jacob his father and all his kindred
15 seventy five souls. And Jacob went down into
16 Egypt, and he himself died and our fathers, and
they were carried over into Shechem and laid in
the tomb that Abraham bought for a price in sil-
17 ver of the sons of Hamor in Shechem. But as
the time of the promise was drawing near which
God made unto Abraham the people grew and
18 were multiplied in Egypt till there arose a differ-
19 ent king over Egypt who knew not Joseph. The
same dealing craftily with our race ill-treated
our fathers that they should cast out their babes
to the end they might not be permitted to live.
20 At which season Moses was born and was fair un-
to God, and he was nourished three months in his
21 father's house, and when he was cast out Pha-
raoh's daughter took him up and nourished him
22 for herself as a son. And Moses was instructed
in all the wisdom of the Egyptians and he was
23 mighty in his words and works. But when he
was forty years old it came into his heart to visit
24 his brethren the sons of Israel. And seeing one
of them suffering wrong he defended him and
avenged him who suffered wrong smiting the
25 Egyptian, and he was supposing that his brethren
would understand that God by his hand was giv-
ing them deliverance, but they understood not.
26 And the day following he appeared unto them as
they were striving and endeavored to make peace
between them saying, Men, ye are brethren, why
27 do ye wrong one another? But he who is doing
his neighbor wrong thrust him away saying, Who
28 made thee a ruler and a judge over us? willest
thou to kill me as thou killedest the Egyptian yes-
29 terday? And Moses was fleeing at this saying

and became a sojourner in the land of Midian,
30 where he begat two sons. And when forty years
were fulfilled an angel appeared to him in the
wilderness of Mount Sinai in a flame of fire in a
31 bush. And Moses seeing it wondered at the
sight, and as he drew near to observe there came
32 a voice of the Lord, I am the God of thy fathers,
the God of Abraham and of Isaac and of Jacob.
And Moses becoming terrified was not daring to
33 observe. And the Lord said unto him, Loose the
shoes from thy feet, for the place whereon thou
34 standest is holy ground. I have surely seen the
affliction of My people that is in Egypt and heard
their groanings and came down to deliver them,
35 and now come I will send thee into Egypt. This
Moses whom they refused saying, Who made thee
a ruler and a judge? him hath God sent to be both
a ruler and a redeemer with the hand of the angel
36 who was manifested to him in the bush. This
man led them forth doing wonders and signs in
Egypt and in the Red Sea and in the wilderness
37 forty years. This is the Moses who said unto the
sons of Israel, A prophet shall God raise up unto
you from among your brethren like unto me.
38 This was he who was in the assembly in the wil-
derness with the angel who spake to him in the
Mount Sinai and with our fathers who received
39 living oracles to give unto us, to whom our fathers
would not become obedient but thrust him from
them and turned back in their hearts unto Egypt
40 saying unto Aaron, Make us gods which shall go
before us, as for this Moses who led us forth out
of the land of Egypt we know not what became of
41 him. And they made a calf in those days and
brought a sacrifice unto the idol and were rejoic-
42 ing in the works of their hands. But God turned

and gave them up to serve the host of heaven as
it has been written in the book of the prophets,
Did ye think ye were offering unto Me slain beasts
and sacrifices forty years in the wilderness, O
43 house of Israel? And ye took up the tabernacle
of Moloch and the star of the god Rephan the
figures which ye made to worship them, and I
will permit you to be carried away beyond Baby-
44 lon. The tabernacle of the testimony was with
our fathers in the wilderness even as He ap-
pointed who spake unto Moses to make it accord-
45 ing to the model that he had seen. Which also
our fathers in succession brought in with Joshua
when they entered into the possession of the na-
tions whom God thrust out before the face of our
46 fathers unto the days of David, who found favor
in the sight of God and asked to find a habitation
47 for the God of Jacob. But Solomon built Him a
48 house. Howbeit the Most High dwelleth not in
houses made with hands, as saith the prophet,
49 The heaven is My throne and the earth the foot-
stool of My feet, what manner of house will ye
build Me? saith the Lord, or what is the place of
50 My rest? Did not My hand make all these
things?

51 Ye stiffnecked and uncircumcised in heart
and ears ye do always resist the Holy Spirit, as
52 your fathers did so do ye. Which of the prophets
did not your fathers persecute? and they killed
them who declared beforehand concerning the
coming of the Righteous One of whom ye now be-
53 came betrayers and murderers, because ye re-
ceived the law as the injunction of angels and
kept it not.

54 And hearing these things they were being
cut to their hearts and they were gnashing at him

55 with their teeth. But he being full of the Holy
Spirit and looking stedfastly into heaven saw
the glory of God and Jesus standing on the right
56 hand of God and said, Behold I see the heavens
opened and the Son of man standing on the right
57 hand of God. But crying out with a loud voice
they stopped their ears and rushed upon him with
58 one accord, and casting him out of the city they
were stoning him, and the witnesses laid down
their garments at the feet of a young man named
59 Saul. And they were stoning Stephen calling
60 and saying, Lord Jesus receive my spirit. And
he kneeled down and cried with a loud voice, Lord
lay not this sin to their charge. And saying this
he fell asleep, and Saul was consenting unto his
death.

CHAPTER 8

AND there arose on that day a great persecution against the church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judaea and Samaria except the
2 apostles. And devout men buried Stephen and
3 made great lamentation over him. But Saul was
making havoc of the church entering into every
house dragging off both men and women committing them to prison.

4 They therefore indeed being scattered abroad
5 went about preaching the word. And Philip go-
ing down to the city of Samaria proclaimed unto
6 them the Christ. And the multitudes gave heed
with one accord unto the things that were spoken
by Philip when they heard and saw the signs
7 which he was doing. For from many of those
who had unclean spirits they were coming out
crying with a loud voice, and many who were

8 palsied and who were lame were healed. And
there was great joy in that city.
9 But there was a certain man, Simon by name,
who was beforetime in the city using magical arts
and astonishing the people of Samaria saying that
10 himself was a certain great one, to whom they
were all giving heed from the least to the great-
est saying, This man is the power of God which
11 is called Great. And they were giving heed to
him because of long time he has astonished them
12 with his magical arts. But when they believed
Philip preaching good tidings concerning the
kingdom of God and the name of Jesus Christ
they were being baptized both men and women.
13 And Simon also himself believed, and being bap-
tized he was continuing with Philip, and behold-
ing signs and great miracles coming to pass he
was astonished.
14 And the apostles who were at Jerusalem
hearing that Samaria had received the word of
15 God sent unto them Peter and John, who coming
down prayed for them that they might receive
16 the Holy Spirit, for as yet He had fallen upon
none of them, only they had been baptized into
17 the name of the Lord Jesus. Then laid they their
hands on them and they received the Holy Spirit.
18 Now Simon seeing that through the laying on of
the apostles' hands the Holy Spirit is given offered
19 them money saying, Give me also this authority
that on whomsoever I may lay my hands he may
20 receive the Holy Spirit. But Peter said unto him,
May thy silver with thee go into destruction, be-
cause thou didst think to obtain the gift of God
21 with money. Thou hast neither part nor lot in
this matter for thy heart is not right before God.
22 Repent therefore of this thy wickedness and pray

the Lord if perhaps the thought of thy heart shall
be forgiven thee, for I see thee being in the gall
24 of bitterness and in the bond of iniquity. And
Simon answering said, Pray for me to the Lord
that none of the things which ye have spoken
25 may come upon me. They therefore indeed tes-
tifying and speaking the word of the Lord were
returning to Jerusalem and were preaching the
gospel to many of the villages of the Samaritans.
26 But an angel of the Lord spake unto Philip
saying, Arise and go toward the south unto the
way that goeth down from Jerusalem unto Gaza,
27 the same is desert. And arising he went, and
behold a man of Ethiopia a eunuch of great power
under Candace queen of the Ethiopians who was
over all her treasure who had come to Jerusalem
28 to worship, and he was returning and sitting in
his chariot and was reading the prophet Isaiah.
29 And the Spirit said unto Philip, Go near and join
30 thyself to this chariot. And Philip running to
him heard him reading Isaiah the prophet and
said, Understandest thou therefore what thou
31 readest? And he said, How indeed should I be
able except some one shall guide me? And he
besought Philip to come up and sit with him.
32 And the place of the scripture which he was read-
ing was this, He was led as a sheep to the slaugh-
ter, and as a lamb before his shearer is dumb so
33 He openeth not His mouth; in His humiliation His
judgment was taken away, His generation who
shall declare? for His life is taken from the earth.
34 And the eunuch answering Philip said, I pray thee
of whom speaketh the prophet this? of himself
35 or of a different person? And Philip opening his
mouth and beginning at the same scripture
36 preached unto him Jesus. And as they were go-

ing on the way they came unto a certain water
and the eunuch saith, Behold water, what doth
38 hinder me to be baptized?[1] And he commanded
the chariot to stand still, and they both went
down into the water both Philip and the eunuch,
39 and he baptized him. And when they came up
out of the water the Spirit of the Lord caught a-
way Philip, and the eunuch saw him no more for
40 he was going on his way rejoicing. But Philip
was found at Azotus, and passing through he was
preaching the gospel to all the cities till he came
to Caesarea.

CHAPTER 9

BUT Saul yet breathing threatening and
slaughter against the disciples of the Lord, going
2 unto the high priest asked of him letters to Da-
mascus unto the synagogues, that if he might find
any being of The Way whether men or women he
3 might bring them bound to Jerusalem. And as
he journeyed it came to pass that he drew nigh
unto Damascus, and suddenly there shone round
4 about him a light from heaven. And falling up-
on the earth he heard a voice saying unto him,
5 Saul, Saul why persecutest thou Me? And he
said, Who art Thou Lord? And He said, I am Je-
6 sus whom thou persecutest; but rise and enter
into the city and it shall be told thee what it is
7 necessary for thee to do. And the men journey-
ing with him stood speechless hearing indeed the
8 voice but beholding no one. And Saul arose from
the earth, and when his eyes were opened he saw

1 Some ancient authorities insert verse 37. And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

nothing, and leading him by the hand they
9 brought him into Damascus. And he was three
days not seeing and he was not eating nor drink-
ing.
10 And there was a certain disciple at Damascus
named Ananias, and the Lord said unto him in a
vision, Ananias, and he said, Behold I am here,
11 Lord. And the Lord said unto him, Arising go to
the street which is called Straight and inquire in
the house of Judas for one named Saul, a man of
12 Tarsus, for behold he is praying; and he saw a
man named Ananias coming in and laying his
hands on him that he might receive his sight.
13 But Ananias answered, Lord I heard from many
of this man how much evil he did to Thy saints at
14 Jerusalem, and here he hath authority from the
chief priests to bind all who call upon Thy name.
15 But the Lord said unto him, Go thy way, for he
is a chosen vessel unto Me to bear My name be-
fore the Gentiles and kings and the sons of Israel,
16 for I will show him how many things it is neces-
17 sary for him to suffer for My name's sake. And
Ananias departed and entered into the house, and
laying his hands on him said, Brother Saul, the
Lord even Jesus the One who appeared unto thee
in the way which thou wast coming hath sent me
that thou mayest receive thy sight and be filled
18 with the Holy Spirit. And straightway there
fell from his eyes as it were scales and he received
19 his sight, and arising was baptized and receiving
food was strengthened.
And he was certain days with the disciples
20 who were at Damascus. And straightway in the
synagogues he was proclaiming Jesus that He is
21 the Son of God. And all those hearing him were
astonished and were saying, Is not this he who in

Jerusalem destroyed those calling on this name? and he had come hither for this purpose that he might bring them bound before the chief priests.
22 But Saul was increasing the more in strength and was confounding those Jews dwelling at Damascus, proving that this is the Christ.
23 And as many days were being fulfilled the
24 Jews took counsel together to kill him, but their plot became known to Saul. And they were watching the gates also both day and night that
25 they might kill him, but his disciples taking him by night let him down through the wall lowering him in a basket.
26 And coming to Jerusalem he was attempting to join himself to the disciples, and they were all afraid of him not believing that he is a disciple.
27 But Barnabas taking him brought him to the apostles and declared unto them how he saw the Lord in the way, and that He spoke to him and how at Damascus he preached boldly in the name
28 of Jesus. And he was with them going in and going out at Jerusalem preaching boldly in the
29 name of the Lord, and he was speaking and disputing against the Grecian Jews but they were
30 going about to kill him. And the brethren knowing it brought him down to Caesarea and sent him forth to Tarsus.
31 Then indeed the church throughout all Judaea and Galilee and Samaria was having peace being built up, and walking in the fear of the Lord and in the comfort of the Holy Spirit was being multiplied.
32 And it came to pass that Peter going throughout all parts came down also to the saints
33 who dwelt at Lydda. And there he found a certain man named Aeneas who had been paralyzed

34 lying prostrate on his bed eight years. And Peter said unto him, Aeneas, Jesus Christ healeth thee, arise and make thy bed. And straightway
35 he arose. And all those dwelling at Lydda and in Sharon saw him and they turned to the Lord.
36 And there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and
37 almsdeeds which she was doing. And it came to pass in those days that she falling sick died, and washing her they laid her in an upper cham-
38 ber. And Lydda being nigh unto Joppa the disciples hearing that Peter was there sent two men unto him beseeching, Delay not to come on unto
39 us. And Peter arising went with them, whom upon arriving they brought into the upper chamber, and all the widows stood by him weeping and showing the coats and garments as many as Dor-
40 cas was making while being with them. But Peter putting them all outside kneeling down prayed, and turning to the body said, Tabitha arise. And she opened her eyes and seeing Peter
41 sat up. And giving her his hand he raised her up, and calling the saints and widows he pre-
42 sented her living. And it became known throughout all Joppa, and many believed on the Lord.
43 And it came to pass that he abode many days in Joppa with a certain Simon a tanner.

CHAPTER 10

AND there was a certain man in Caesarea, Cornelius by name, a centurion of the band called
2 the Italian band, devout and fearing God with all his house doing many almsdeeds to the people
3 and praying to God alway. He saw in a vision openly about the ninth hour of the day an angel

of God coming in unto him and saying to him,
4 Cornelius. And he fastening his eyes upon him
and being affrighted said, What is it Lord? And
he said unto him, Thy prayers and thine alms
5 went up for a memorial before God. And now
send men to Joppa and bring one Simon who is
6 surnamed Peter, he lodgeth with one Simon a tan-
7 ner whose house is by the sea side. And when
the angel who speaketh unto him departed, call-
ing two of his household-servants and a devout
8 soldier of those waiting on him continually and
declaring all things unto them he sent them to
Joppa.

9 And on the morrow as they were going on
their journey and drawing nigh unto the city Pe-
ter went up upon the housetop to pray about the
10 sixth hour, and he became hungry and was desir-
ing to eat, but while they are making ready there
11 came upon him an ecstatic vision, and he behold-
eth the heaven opened and a certain vessel de-
scending as it were a great sheet being let down
12 by four corners upon the earth, wherein were all
manner of fourfooted beasts and creeping things
13 of the earth and fowls of the heaven. And there
came a voice to him, Rise Peter, kill and eat.
14 But Peter said, By no means, Lord, for I never ate
15 anything that is common and unclean. And a
voice came unto him the second time, What God
16 cleansed make not thou common. And this was
done thrice and straightway the vessel was re-
ceived up into heaven.

17 And while Peter was much perplexed in him-
self what the vision which he saw might mean,
behold the men who have been sent by Cornelius
having made inquiry for Simon's house stood be-
18 fore the gate and calling were inquiring whether

Simon who is surnamed Peter is lodging here.
19 And while Peter is pondering concerning the vi-
sion the Spirit said unto him, Behold three men
20 are seeking thee; but arising get thee down and
go with them nothing doubting, for I have sent
21 them. And Peter descending to the men said,
Behold I am he whom ye seek, what is the cause
22 for which ye are present? And they said, Corne-
lius a centurion, a man righteous and fearing God
and being witnessed to by all the nation of the
Jews was divinely instructed by a holy angel to
send for thee to come into his house and to hear
23 words from thee. Calling them in therefore he
lodged them, and on the morrow arising he went
forth with them and certain of the brethren from
24 Joppa went with him. And on the morrow they
entered into Caesarea. And Cornelius was wait-
ing for them having called together his kinsmen
25 and his near friends. And it came to pass that
when Peter entered Cornelius meeting him, fall-
26 ing down at his feet worshipped him. But Peter
raised him up saying, Stand up, I myself also am
27 a man. And talking with him he went in and
28 findeth many having come together, and he said
unto them, Ye yourselves know how unlawful it
is for a man who is a Jew to join himself or come
unto one of another nation, and yet unto me God
showed that I should not call any man common
29 or unclean, wherefore also I came without gain-
saying having been sent for. I ask therefore for
30 what reason ye sent for me? And Cornelius
said, Four days ago until this hour I was keeping
the ninth hour of prayer in my house, and behold
31 a man stood before me in bright apparel and says,
Cornelius thy prayer was heard and thine alms
32 were remembered before God. Send therefore

to Joppa and call unto thee Simon who is surnamed Peter, he lodgeth in the house of Simon a
33 tanner, by the sea side. Immediately therefore I sent to thee, and thou didst do graciously in coming. Now therefore we are all here present in the sight of God to hear all things that have been
34 commanded thee of the Lord. And Peter opening his mouth said,

Of a truth I perceive that God is no re-
35 specter of persons, but in every nation he who feareth Him and worketh righteousness is ac-
36 ceptable to Him. The word which He sent unto the sons of Israel preaching good tidings of peace
37 by Jesus Christ (He is Lord of all) —that saying ye yourselves know which was published throughout all Judaea beginning from Galilee
38 after the baptism which John proclaimed, Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed of the devil
39 for God was with Him. And we are witnesses of all things which He did both in the country of the Jews and in Jerusalem, whom also they slew
40 hanging Him on a tree. Him God raised up the
41 third day and gave Him to be made manifest, not to all the people but unto witnesses who were chosen before of God, even to us who did eat and drink with Him after He was raised from the
42 dead. And He charged us to preach unto the people and to testify that this is He who has been
43 ordained of God, Judge of living and dead. To Him bear all the prophets witness that through His name every one who believeth into Him shall receive remission of sins.

44 While Peter was yet speaking these words the Holy Spirit fell on all those hearing the word.

45 And they of the circumcision who believed were
amazed as many as came with Peter because that
on the Gentiles also has been poured out the gift
46 of the Holy Spirit, for they were hearing them
speaking with tongues and magnifying God.
47 Then answered Peter, Would any one be able to
forbid water for these not to be baptized who have
48 received the Holy Spirit as well as we? And he
commanded them to be baptized in the name of
Jesus Christ. Then they asked him to abide cer-
tain days.

CHAPTER 11

AND the apostles and the brethren who were
in Judaea heard that the Gentiles also received
2 the word of God. And when Peter came up to
Jerusalem they who were of the circumcision
3 were contending with him saying, Thou wentest
in to men uncircumcised and didst eat with them.
4 But Peter beginning was expounding the matter
5 unto them in order saying, I was in the city of
Joppa praying, and in an ecstasy I saw a vision,
a certain vessel descending as it were a great
sheet let down from heaven by four corners, and
6 it came even unto me, upon which steadfastly
looking I was observing and saw the four-footed
beasts of the earth and wild beasts and creeping
7 things and fowls of the heaven. And I heard also
a voice saying unto me, Rising, Peter, kill and eat.
8 But I said, By no means, Lord, for a common or
unclean thing never entered into my mouth.
9 But a voice answered the second time out of heav-
en, What God cleansed make not thou common.
10 And this was done thrice and all were drawn up
11 again into heaven. And behold immediately
three men stood before the house in which we

12 were, sent from Caesarea unto me. And the Spir-
it said to me to go with them making no distinc-
tion. And these six brethren also accompanied
13 me and we entered into the man's house, and he
told us how he saw the angel standing in his house
and saying, Send to Joppa and call Simon whose
14 surname is Peter who shall speak unto thee words
whereby thou shalt be saved and all thy house.
15 And as I began to speak the Holy Spirit fell on
16 them even as on us at the beginning. And I was
reminded of the word of the Lord how He was say-
ing, John indeed baptized with water but ye shall
17 be baptized with the Holy Spirit. If then God
gave unto them the like gift as He did also unto
us when we believed on the Lord Jesus Christ,
who was I that I should be able to withstand God?
18 And hearing these things they held their peace
and glorified God saying, Then to the Gentiles
also God granted repentance unto life.
19 They therefore indeed who were scattered
abroad because of the tribulation that arose about
Stephen travelled as far as Phoenicia and Cyprus
and Antioch speaking the word to none save only
20 to Jews. But there were some of them, men of
Cyprus and Cyrene, who coming to Antioch were
speaking unto the Greeks also preaching the Lord
21 Jesus. And the hand of the Lord was with them
and a great number who believed turned unto the
22 Lord. And the report concerning them was
heard in the ears of the church which was in Je-
rusalem, and they sent forth Barnabas as far as
23 Antioch, who coming and seeing the grace of God
was glad, and was exhorting them all with pur-
24 pose of heart to cleave unto the Lord, for he was
a good man and full of the Holy Spirit and faith
25 and much people was added unto the Lord. And

26 he went forth to Tarsus to seek Saul and finding
him brought him unto Antioch. And it came to
pass that even for a whole year they were
gathered together with the church and taught
much people, and the disciples were divinely called
Christians first in Antioch.
27 And in those days there came down prophets
28 from Jerusalem unto Antioch. And one of them
named Agabus standing up signified by the Spirit
that a great famine was about to be over all the
inhabited earth, which came to pass in the days
29 of Claudius. And the disciples every man ac-
cording as he was being prospered determined to
send for ministration unto the brethren who dwelt
30 in Judaea, which also they did sending to the
elders by the hand of Barnabas and Saul.

CHAPTER 12

AND about that time Herod the king put
forth his hands to afflict certain of those of the
2 church. And he killed James the brother of John
3 with the sword. And seeing that it is pleasing
to the Jews he proceeded to seize Peter also. And
4 those were the days of unleavened bread. And
taking him he put him in prison delivering him
to four quarternions of soldiers to guard him, in-
tending after the Passover to bring him forth un-
5 to the people. Peter therefore indeed was kept
in the prison, but prayer was made earnestly of
6 the church unto God for him. And when Herod
was about to bring him forth, the same night Pe-
ter was sleeping between two soldiers bound with
two chains, and guards before the door were keep-
7 ing the prison. And behold an angel of the Lord
stood by him and a light shined in the building,
and smiting Peter on the side he awoke him say-

ing, Rise up quickly. And his chains fell off from
8 his hands. And the angel said unto him, Gird
thyself and bind on thy sandals. And he did so.
And he says to him, Cast thy garment about thee
9 and follow me. And going out he was following,
and he was not knowing that it is true which is
done by the angel but was thinking he saw a vi-
10 sion. And passing the first and the second ward
they came unto the iron gate that leadeth into the
city which was opened to them of its own accord,
and going out they passed on through one street
and straightway the angel departed from him.
11 And Peter coming to himself said, Now I know of
a truth that the Lord sent forth His angel and de-
livered me out of the hand of Herod and from all
12 the expectation of the people of the Jews. And
considering the matter he came to the house of
Mary, the mother of John, whose surname was
Mark where many were gathered together and
13 were praying. And when he knocked at the door
of the porch a maid came to hearken named Rho-
14 da. And knowing the voice of Peter she opened
not the gate for joy, but running she told that Pe-
15 ter was standing before the porch. And they
said unto her, Thou art mad. But she was con-
fidently affirming it to be so. But they were say-
16 ing, It is his angel. But Peter continued knock-
ing. And opening they saw him and were a-
17 mazed. But he beckoning to them with the hand
to hold their peace declared unto them how the
Lord brought him forth out of the prison. And
he said, Tell these things unto James and to the
brethren. And going forth he departed to a
18 different place. And as soon as it was day there
was no small stir among the soldiers what indeed
19 became of Peter. And Herod seeking and not

finding him, and examining the guards he commanded them to be led away (to death). And going down from Judaea to Caesarea he was tarrying there.

20 And he was highly displeased with those of Tyre and Sidon, and they came with one accord to him, and persuading Blastus the king's chamberlain they were asking peace because their
21 country was fed from the king's country. And upon a set day Herod arraying himself in royal apparel, sitting on the judgment-seat made an
22 oration unto them. And the people were shout-
23 ing, The voice of a god and not of a man. And immediately an angel of the Lord smote him because he gave not God the glory, and being eaten of worms he expired.

24 And the word of God was growing and being multiplied.

25 And Barnabas and Saul returned from Jerusalem having fulfilled their ministration taking with them John who was surnamed Mark.

CHAPTER 13

AND there were in the church which is in Antioch prophets and teachers, both Barnabas and Symeon who was called Niger, both Lucius of Cyrene and Manaen the foster-brother of Her-
2 od the tetrarch and Saul. And as they were ministering to the Lord and fasting the Holy Spirit said, Separate Me Barnabas and Saul for the work
3 for which I have called them. Then fasting and praying and laying their hands on them they sent
4 them away. They therefore indeed being sent forth by the Holy Spirit went down to Seleucia
5 and sailed thence to Cyprus. And being at Salamis they were proclaiming the word of God in the

synagogues of the Jews, and they were having
6 John also as their attendant. And going through
the whole island unto Paphos they found a certain
magician, a false prophet, a Jew whose name was
7 Bar-Jesus, who was with the proconsul Sergius
Paulus a man of understanding. The same call-
ing unto him Barnabas and Saul sought to hear
8 the word of God. But Elymas the magician (for
so is his name by interpretation) withstood them
seeking to turn aside the proconsul from the faith.
9 But Saul who is also called Paul filled with the
10 Holy Spirit fastening his eyes on him said, O full
of all guile and all villany thou son of the devil
thou enemy of all righteousness wilt thou not
cease perverting the right ways of the Lord?
11 And now behold the hand of the Lord is upon thee
and thou shalt be blind not seeing the sun for a
season. And immediately there fell on him a
mist and a darkness, and going about he was
12 seeking some one to lead him by the hand. Then
the proconsul seeing what has been done believed
being astonished at the teaching of the Lord.
13 And Paul and his company setting sail from
Paphos came to Perga in Pamphylia, and John
departing from them returned to Jerusalem.
14 But they passing through from Perga came to
Antioch in Pisidia, and going into the synagogue
15 on the sabbath day sat down. And after the
reading of the law and the prophets the rulers of
the synagogue sent unto them saying, Men, breth-
ren if ye have any word of exhortation for the
16 people say on. And Paul standing up and beck-
oning with the hand said,
17 Men of Israel and ye who fear God hearken,
The God of this people Israel chose our fathers
and exalted the people when they sojourned in the

land of Egypt and with a high arm led He them
18 forth out of it. And for about the time of forty
years suffered He their manners in the wilder-
19 ness. And destroying seven nations in the land
of Canaan He gave them their land for an inher-
itance for about four hundred and fifty years,
20 and after these things He gave them judges until
21 Samuel the prophet. And afterward they asked
a king and God gave unto them Saul the son of
Kish a man of the tribe of Benjamin for the space
22 of forty years. And removing him He raised up
to them David for a king to whom He said also
witnessing, I have found David the son of Jesse a
man after My heart who will do all My desires.
23 Of this man's seed God according to promise
24 brought unto Israel a Saviour even Jesus, John
previously proclaiming before the presence of His
coming the baptism of repentance to all the peo-
25 ple of Israel. And as John was fulfilling his
course he was saying, What suppose ye me to be?
I am not He. But behold He cometh after me of
whom I am not worthy to unloose the sandals of
26 His feet. Men, brethren, sons of the stock of
Abraham and those among you who fear God, to
us was the word of this salvation sent forth.
27 For they who dwell in Jerusalem and their rulers
not knowing this One nor the voices of the proph-
ets which are read every sabbath fulfilled them
28 by condemning Him. And though finding no
cause of death in Him yet asked they of Pilate for
29 Him to be slain. And when they fulfilled all
things which have been written of Him taking
Him down from the tree they laid Him in a tomb.
30 But God raised Him from the dead, who was seen
31 for many days of them who came up with Him
from Galilee to Jerusalem who are now His wit-

32 nesses unto the people. And we bring you good
33 tidings of the promise made unto the fathers that
God hath fulfilled the same unto our children rais-
ing up Jesus, as also it has been written in the sec-
ond Psalm, Thou art My Son, this day have I be-
34 gotten Thee. And as concerning that He raised
Him up from the dead now no more intending Him
to return to corruption He hath spoken on this
wise, I will give you the holy and reliable prom-
35 ises of David. Because He saith also in a differ-
ent place, Thou wilt not give Thy Holy One to see
36 corruption. For David indeed after serving his
own generation by the counsel of God fell asleep
and was laid with his fathers and saw corruption,
37 but He whom God raised up saw not corruption.
38 Be it known unto you therefore, men, brethren,
that through this man is proclaimed unto you re-
39 mission of sins, and by Him every one who believ-
eth is justified from all things from which ye were
40 not able to be justified by the law of Moses. Be-
ware therefore lest that come upon you which has
41 been spoken by the prophets, Behold ye despisers
and wonder and perish, for I work a work in your
days, a work which ye will in no wise believe if
one should declare it unto you.
42 And as they went out they were beseeching
that these words might be spoken to them the
43 next sabbath. And the synagogue being dis-
missed many of the Jews and of the devout pros-
elytes followed Paul and Barnabas, who speaking
to them were persuading them to continue in the
grace of God.
44 And the next sabbath almost the whole city
was gathered together to hear the word of God.
45 But the Jews seeing the multitudes were filled
with jealousy and were contradicting the things

46 spoken by Paul, blaspheming. And Paul and Barnabas speaking out boldly said, It was necessary for the word of God to be spoken first to you. Seeing ye thrust it from you and judge yourselves unworthy of eonian life, lo we turn to the Gen-
47 tiles. For so hath the Lord commanded us saying, I have set thee for a light of the Gentiles that thou shouldest be for salvation unto the uttermost
48 part of the earth. And the Gentiles hearing this were rejoicing and were glorifying the word of the Lord, and as many as had been ordained to
49 eonian life believed. And the word of the Lord was being spread abroad throughout all the re-
50 gions. But the Jews urged on the devout women of honorable estate and the chief men of the city and stirred up a persecution against Paul and Bar-
51 nabas and cast them out of their borders. But shaking off the dust of their feet against them
52 they came unto Iconium. And the disciples were filled with joy and with the Holy Spirit.

CHAPTER 14.

AND it came to pass in Iconium that they entered together into the synagogue of the Jews and so spake that a great multitude both of Jews
2 and of Greeks believed. But the unbelieving Jews stirred up and made evil the souls of the
3 Gentiles against the brethren. Long time therefore indeed they tarried there speaking boldly in the Lord who bare witness unto the word of His grace granting signs and wonders to be done by
4 their hands. But the multitude of the city was divided, and some indeed were with the Jews and
5 some with the apostles. And when there was made a hostile movement both of the Gentiles and of the Jews with their rulers to entreat them

6 shamefully and to stone them, becoming aware of
it they fled unto the cities of Lycaonia, Lystra
7 and Derbe and the region round about, and there
they were preaching the gospel.
8 And at Lystra a certain man was sitting im-
potent in his feet, a cripple from his mother's
9 womb, who never walked. The same heard Paul
speaking, who looking steadfastly at him and see-
10 ing that he has faith to be healed said with a loud
voice, Stand upright on thy feet. And he leaped
11 up and began to walk. And the multitude seeing
what Paul did lifted up their voice saying in the
speech of Lycaonia, The gods having become like
12 men came down to us. And they were calling
Barnabas Jupiter and Paul Mercury, because he
13 was the leading speaker. And the priest of Ju-
piter who was before the city brought oxen and
garlands unto the gates and was desiring to sac-
14 rifice with the multitudes. But the apostles Bar-
nabas and Paul hearing of it and rending their
garments sprang forth among the multitude cry-
15 ing out and saying, Men, why do ye these things?
we also are men of like nature with you bringing
you good tidings to turn from these vain things
unto the living God who made the heaven and the
16 earth and the sea and all that in them is, who in
the generations gone by suffered all the nations
17 to go in their own ways. And yet He left not
Himself without witness doing good, giving you
from heaven rains and fruitful seasons filling your
18 hearts with food and gladness. And saying
these things they scarcely restrained the multi-
tudes from sacrificing unto them.
19 But there came Jews thither from Antioch
and Iconium, and persuading the multitudes and
stoning Paul were dragging him out of the city

20 supposing him to be dead. But as the disciples
were surrounding him rising up he entered into
the city, and on the morrow he went forth with
21 Barnabas to Derbe. And having preached the
gospel to that city and having made many disci-
ples, they returned to Lystra and to Iconium and
22 to Antioch confirming the souls of the disciples,
exhorting them to continue in the faith and that
through many tribulations it is necessary for us
23 to enter into the kingdom of God. And appoint-
ing for them elders by vote in every church and
praying with fastings they commended them to
24 the Lord on whom they had believed. And pass-
25 ing through Pisidia they came to Pamphylia, and
having spoken the word in Perga they went down
26 to Attalia, and thence they sailed to Antioch from
whence they had been committed to the grace of
27 God for the work which they fulfilled. And hav-
ing come and having gathered the church to-
gether they were rehearsing all things as many
as God had done with them and that He opened
28 a door of faith unto the Gentiles. And they were
tarrying no little time with the disciples.

CHAPTER 15

AND certain men coming down from Judaea
were teaching the brethren, Except ye be circum-
cised according to the custom of Moses ye are not
2 able to be saved. And when Paul and Barnabas
had no small dissension and discussion with them
they arranged for Paul and Barnabas and certain
others of them to go up to Jerusalem unto the
3 apostles and elders about this question. They
indeed therefore being sent forth by the church
were passing through both Phoenicia and Sama-
ria declaring the conversion of the Gentiles, and

were causing great joy unto all the brethren.
4 And coming to Jerusalem they were received by
the church and the apostles and the elders and
they recounted all things as many as God did with
5 them. But there rose up certain of the sect of
the Pharisees who have believed saying, It is need-
ful to circumcise them and to charge them to keep
the law of Moses.
6 And the apostles and elders were gathered
7 together to consider this matter. And when
there had been much disputing Peter arising said
unto them,
Men, brethren, ye know that from former
days God made choice among you that by my
mouth the Gentiles should hear the word of the
8 gospel and believe. And God who knoweth the
heart bare them witness giving them the Holy
9 Spirit even as He did unto us, and He made no
distinction between us and them purifying their
10 hearts by faith. Now therefore why tempt ye
God to put a yoke upon the neck of the disciples
which neither our fathers nor we were able to
11 bear? But we believe that we shall be saved
through the grace of the Lord Jesus in like man-
ner as they.
12 And all the multitude kept silence and they
were listening to Barnabas and Paul recounting
how many signs and wonders God wrought among
13 the Gentiles by them. And after they were si-
lent James answered saying,
14 Men, brethren hearken unto us, Simeon re-
counted how first God did visit to take out of the
15 Gentiles a people for His name. And to this a-
gree the words of the prophets as it has been writ-
16 ten, After these things I will return and I will
build again the tabernacle of David which has

fallen down, and I will build again the ruins there-
17 of and I will set it up, that the residue of men may
seek the Lord and all the Gentiles upon whom My
name has been called saith the Lord who doeth
18 these things known from the age. Wherefore I
19 judge not to trouble those who from among the
20 Gentiles are turning to God, but to write unto
them to abstain from the pollutions of idols and
from fornication and from what is strangled and
21 from blood. For Moses from generations of old
hath in every city those who preach him, being
read in the synagogues every sabbath.
22 Then it seemed good to the apostles and the
elders with the whole church, having chosen out
of their company Judas called Barsabas and Silas
chief men among the brethren to send them to
23 Antioch with Paul and Barnabas, writing through
their hand, The apostles and the elder brethren
to the brethren who are of the Gentiles in Anti-
24 och and Syria and Cilicia greeting: Forasmuch
as we have heard that certain going out from us
troubled you with words subverting your souls,
25 to whom we gave no commandment, it seemed
good unto us having come to one accord having
chosen out men to send them unto you with our
26 beloved Barnabas and Paul, men who have given
up their lives for the name of our Lord Jesus
27 Christ. We have sent therefore Judas and Silas,
they themselves also telling you the same things
28 by word. For it seemed good to the Holy Spirit
and to us to lay upon you no greater burden than
29 these necessary things, that ye abstain from
things sacrificed to idols and from blood and from
things strangled and from fornication, from which
keeping yourselves ye shall do well. Farewell.

30 They indeed therefore being dismissed came
down to Antioch and gathering the multitude to-
31 gether delivered the epistle. And reading it they
32 rejoiced for the consolation. And Judas and Si-
las being themselves also prophets exhorted the
brethren with many words and confirmed them.
33 And after spending some time they were dismissed
in peace from the brethren unto those who had
34 sent them forth. But it seemed good unto Silas
35 to abide there. And Paul and Barnabas were
tarrying in Antioch teaching and preaching the
word of the Lord with many others also.
36 And after some days Paul said unto Barna-
bas, Returning now let us visit the brethren in
every city wherein we proclaimed the word of the
37 Lord and see how they are. And Barnabas was
desiring to take with them John also who was
38 called Mark, but Paul was thinking it not good to
take with them him who withdrew from them
from Pamphylia and went not with them to the
39 work. And there arose a sharp contention so
that they were parted asunder one from the other,
and Barnabas taking Mark with him sailed away
40 unto Cyprus, but Paul choosing Silas went forth
being committed by the brethren to the grace of
41 the Lord. And he was going through Syria and
Cilicia confirming the churches.

CHAPTER 16

AND he came also to Derbe and to Lystra,
and behold a certain disciple was there named Ti-
mothy the son of a believing Jewess, and of a fa-
2 ther a Greek. The same was witnessed to by the
3 brethren who were at Lystra and Iconium. Him
Paul desired to go forth with him and taking him
he circumcised him because of the Jews who were
in those parts, for they all knew that his father

4 was a Greek. And as they were going through
the cities they were delivering the decrees to keep,
which have been decided by the apostles and eld-
5 ers who are at Jerusalem. The churches were
indeed therefore being strengthened in the faith
and were increasing in number daily.
6 And they went throughout the region of
Phrygia and Galatia having been forbidden of the
7 Holy Spirit to speak the word in Asia, and com-
ing over against Mysia they were attempting to
go into Bithynia and the Spirit of Jesus suffered
8 them not, and passing by Mysia they came down
9 to Troas. And a vision appeared to Paul in the
night, There was a man of Macedonia standing
and beseeching him and saying, Coming over into
10 Macedonia help us. And when he had seen the
vision straightway we sought to go forth into
Macedonia assuredly gathering that God had
called us to preach the gospel unto them.
11 Setting sail then from Troas we made a
straight course to Samothrace and the day fol-
12 lowing to Neapolis, and from thence to Philippi
which is a city of Macedonia the first of the dis-
trict, a colony, and we were in this city tarrying
13 certain days. And on the sabbath day we went
forth without the gate by a river side where we
supposed there was a place of prayer, and sitting
down we were speaking unto the women who
14 came together. And a certain woman named
Lydia, a seller of purple of the city of Thyatira,
one who worshipped God was listening to us,
whose heart the Lord opened to give heed unto
15 the things spoken by Paul. And when she was
baptized and her household she besought us say-
ing, If ye have judged me to be faithful to the
Lord coming into my house abide there. And she
constrained us.

16 And it came to pass as we were going to the
place of prayer that a certain maid having a spir-
it of divination[1] met us, who was bringing her
17 masters much gain by fortune telling. The same
following after Paul and us was crying out say-
ing, These men are bondservants of the Most High
God who proclaim unto you the way of salvation.
18 And this she was doing many days. But Paul
being grieved and turning said to the spirit, I
charge thee in the name of Jesus Christ to come
out of her. And it came out that very hour.
19 But her masters seeing that the hope of their
gain went out, laying hold of Paul and Silas they
dragged them into the marketplace before the
20 rulers, and bringing them unto the magistrates
they said, These men being Jews do exceedingly
21 trouble our city and proclaim customs which it is
not lawful for us to receive nor to do being Ro-
22 mans. And the multitude rose up together a-
gainst them, and the magistrates rending their
garments off them were commanding to beat them
23 with rods. And laying many stripes upon them
they cast them into prison charging the jailor to
24 keep them safely, who receiving such a charge
cast them into the inner prison and made their
25 feet fast in the stocks. But about midnight Paul
and Silas praying were singing hymns unto God,
26 and the prisoners were listening to them; and
suddenly there was a great earthquake so that
the foundations of the prison-house were shaken,
and immediately all the doors were opened and
27 every one's bands were loosed. And the jailor
being roused out of sleep and seeing the prison
doors opened, drawing his sword was about to kill
28 himself supposing the prisoners to have fled; but

1 Greek a spirit a python

Paul cried out with a loud voice saying, Do thy-
29 self no harm for we are all here. And asking for
lights he sprang in and trembling fell down be-
30 fore Paul and Silas and bringing them out said,
Sirs, what is it necessary for me to do that I might
31 be saved? And they said, Believe on the Lord
Jesus and thou shalt be saved and thy house.
32 And they spake the word of the Lord unto him
33 with all who were in his house. And taking them
the same hour of the night he washed their stripes
and was baptized he and all his immediately.
34 And bringing them up into his house he set a
table and rejoiced greatly with all his house hav-
ing believed in God.
35 And when it was day the magistrates sent
36 the sergeants saying, Let those men go. And the
jailor reported the words to Paul. The magis-
trates have sent that ye may be released, now
37 therefore coming forth go in peace. But Paul
said unto them, Beating us publicly uncondemned
men being Romans and they cast us into prison,
and now do they cast us out secretly? nay verily,
but coming themselves let them bring us out.
38 And the sergeants reported these words unto the
magistrates, and they feared hearing, They are
39 Romans, and coming they besought them, and
bringing them out they were asking them to go
40 away from the city. And coming out of the pris-
on they entered into the house of Lydia, and see-
ing the brethren they comforted them and de-
parted.

CHAPTER 17

AND passing through Amphipolis and Ap-
ollonia they came to Thessalonica where was a
2 synagogue of the Jews, and Paul as his custom

was went in unto them and for three sabbath days
3 reasoned with them from the scriptures, opening
and alleging that it was necessary for the Christ
to suffer and to rise again from the dead; and,
This Jesus whom I proclaim unto you is the
4 Christ. And some of them were persuaded and
attached themselves to Paul and Silas, both of
the devout Greeks a great multitude and of the
5 chief women not a few. But the Jews being
moved with jealousy took unto them certain vile
fellows of the rabble and gathering a crowd were
setting the city in an uproar, and assaulting the
house of Jason they were seeking to bring them
6 forth unto the people. And not finding them
they were dragging Jason and certain brethren
before the rulers of the city crying, These who
7 turned the world upside down are here also, whom
Jason hath received, and these all act contrary
to the decrees of Caesar saying that there is an-
8 other king even Jesus. And they troubled the
multitude and the rulers of the city hearing these
9 things. And taking security from Jason and the
rest they let them go.
10 And the brethren immediately sent away
both Paul and Silas by night unto Berea, who ar-
riving went into the synagogue of the Jews.
11 And these were more noble than those in Thessa-
lonica in that they received the word with all
readiness of mind examining the scriptures daily
whether these things might possibly be so.
12 Many of them indeed therefore believed both of
the Greek women of honorable estate and of men
13 not a few. But when the Jews of Thessalonica
knew that the word of God was proclaimed of
Paul at Berea also they came thither likewise
14 stirring up and troubling the multitudes. And
then immediately the brethren sent forth Paul

to go as far as to the sea, but both Silas and Timo-
15 thy abode there still. And they who conducted
Paul brought him as far as Athens, and receiv-
ing a commandment unto Silas and Timothy that
they should come to him with all speed they de-
parted.
16 And while Paul waited for them at Athens
his spirit was grieved within him beholding the
17 city being full of idols. Therefore indeed he was
reasoning in the synagogue with the Jews and the
devout persons and in the marketplace every day
18 with those who met with him. And certain also
of the Epicurean and Stoic philosophers encount-
ered him. And some were saying, What may
this babbler wish to say? and others, He seemeth
to be a proclaimer of strange demons, because he
19 was preaching Jesus and the resurrection. And
taking hold of him they brought him to the Are-
opagus saying, May we be able to know what this
20 new teaching is which is spoken by thee? For
thou bringest certain strange things to our ears;
we desire to know therefore what these things
21 mean. (And all the Athenians and the strangers
sojourning there were having leisure for nothing
different than either to tell something or to hear
22 something newer.) And Paul standing in the
midst of the Areopagus was saying, Men, Athen-
ians, in all things I behold that ye are unusually
23 reverent to the gods. For passing along and
carefully observing the objects of your worship
I found also an altar on which had been inscribed,
TO AN UNKNOWN GOD. What therefore not
knowing ye worship, the same declare I unto you.
24 The God who made the world and all things there-
in, He being Lord of heaven and earth dwelleth
25 not in temples made with hands, neither is He

served by men's hands as though He needed anything, He Himself giving to all life and breath and
26 all things; and He made of One every nation of men to dwell on all the face of the earth having determined their appointed seasons and the
27 bounds of their habitation, that they should seek God if haply they might feel after Him and find Him though indeed not being far from each one
28 of us, for in Him we live and move and are, as certain even of your poets have said, For we are also
29 His offspring. Being then the offspring of God we ought not to suppose that the Godhead is like unto gold or silver or stone graven by art and de-
30 vice of man. God therefore indeed the times of ignorance overlooking now commandeth all men
31 everywhere to repent, inasmuch as He appointed a day in which He is about to judge the inhabited earth in righteousness by the Man whom He did ordain, giving assurance unto all men having raised Him from the dead.
32 And hearing of the resurrection of the dead some indeed began to mock, but others said, We
33 will hear concerning this yet again. Thus Paul
34 went out from among them. But certain men joining themselves unto him believed, among whom also was Dionysius the Areopagite and a woman named Damaris and others with them.

CHAPTER 18

AFTER these things departing from Athens
2 he came to Corinth. And finding a certain Jew named Aquila, a man of Pontus by race, and his wife Priscilla having lately come from Italy, because Claudius has commanded all the Jews to de-
3 part from Rome, he came unto them; and because he was of the same trade he was abiding with

them and they wrought, for by their trade they
4 were tentmakers. And he was reasoning in the
synagogue every sabbath persuading both Jews
and Greeks.
5 But when both Silas and Timothy came from
Macedonia Paul was pressed by the word, testify-
ing fully to the Jews that Jesus is the Christ.
6 And when they strongly opposed and blasphemed,
shaking out his garments he said unto them,
Your blood be upon your own heads, I am pure,
7 from now I will go unto the Gentiles. And pass-
ing over thence he came into the house of a cer-
tain man named Titus Justus, a worshipper of
God, whose house was adjoining the synagogue.
8 And Crispus the ruler of the synagogue believed
in the Lord with all his house. And many of the
Corinthians hearing were believing and were be-
9 ing baptized. And the Lord said unto Paul, Be
10 not afraid but speak and hold not thy peace; for
I am with thee and no man shall set upon thee to
harm thee, for I have much people in this city.
11 And he remained there a year and six months
teaching among them the word of God.
12 But when Gallio was proconsul of Achaia, the
Jews with one accord rose up against Paul and
13 brought him before the judgment-seat saying,
This man persuadeth men to worship God con-
14 trary to the law. And Paul being about to open
his mouth, Gallio said unto the Jews, If indeed it
were a matter of wrong or wicked villany, O ye
Jews, with reason I should have borne with you;
15 but if they are questions concerning a word and
names and your law, ye yourselves shall see to it,
16 I will not be a judge of these matters. And he
17 drove them from the judgment-seat. And they
all laying hold of Sosthenes the ruler of the syna-
gogue were beating him before the judgment-

seat. And it was not a care to Gallio concerning any of these things.

18 And Paul tarrying yet many days with the brethren, taking his leave sailed thence for Syria, and with him Priscilla and Aquila, having shorn
19 his head in Cenchreae for he had a vow. And they came to Ephesus and he left them there, but he himself going into the synagogue was reason-
20 ing with the Jews. And when they asked him to
21 abide a longer time he consented not, but taking his leave of them and saying, (It is necessary for me by all means to keep the coming feast at Jerusalem, but) I will return again unto you God will-
22 ing, he set sail from Ephesus. And coming to Caesarea and going up and saluting the church
23 he went down to Antioch. And spending some time there he departed passing through the region of Galatia and Phrygia in order stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus;
25 being mighty in the scriptures. This man had been taught by word of mouth the way of the Lord, and being fervent in spirit he was speaking and teaching carefully the things concerning Je-
26 sus knowing only the baptism of John, and he began to speak boldly in the synagogue. But Priscilla and Aquila hearing him took him unto them and expounded unto him the way of God more
27 carefully. And when he desired to pass over into Achaia the brethren encouraging him wrote to the disciples to receive him, who coming helped
28 them much who have believed through grace: for he powerfully confuted the Jews and that publicly, showing by the scriptures Jesus to be the Christ.

CHAPTER 19

AND it came to pass that while Apollos was
at Corinth, Paul passing through the upper country came to Ephesus and found certain disciples
2 and said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him,
Nay, we did not so much as hear whether there
3 is a Holy Spirit. And he said, Into what then
were ye baptized? And they said, Into John's
4 baptism. And Paul said, John baptized with the
baptism of repentance saying unto the people
that they should believe in Him coming after him,
5 that is in Jesus. And hearing this they were
6 baptized into the name of the Lord Jesus. And
when Paul had laid his hands upon them the Holy
Spirit came on them, and they were speaking
7 with tongues and prophesying. And they were
in all about twelve men.

8 And entering into the synagogue he was
speaking boldly for the space of three months,
reasoning and persuading the things concerning
9 the kingdom of God. But when some were hardening themselves and refusing to be persuaded
speaking evil of the Way before the multitude,
departing from them he separated the disciples
10 reasoning daily in the school of Tyrannus. And
this continued for two years so that all those
dwelling in Asia heard the word of the Lord both
11 Jews and Greeks. And God was doing special
miracles not the ordinary by the hands of Paul,
12 insomuch that unto the sick were being carried
away from his body handkerchiefs or aprons, and
the diseases were departing from them and the
13 evil spirits were going out. But certain also of
the wandering Jews, exorcists, took upon them to
name over those having the evil spirits the name

of the Lord Jesus saying, I adjure you by Jesus
14 whom Paul proclaimeth. And there were seven
sons of a certain Sceva, a Jew, a chief priest, do-
15 ing this. And the evil spirit answering said unto
them, Jesus I know, and I am acquainted with
16 Paul, but who are ye? And the man in whom the
evil spirit was, leaping on them, mastering both
of them prevailed against them so that they fled
17 out of that house naked and wounded. And this
became known to all both Jews and Greeks who
dwell at Ephesus and fear fell upon them all, and
the name of the Lord Jesus was being magnified.
18 Many also of them who have believed were com-
ing confessing and declaring their practices.
19 And not a few of those who practised curious arts
bringing their books together were burning them
in the sight of all, and they counted the prices of
them and found them fifty thousand pieces of sil-
20 ver. So with might was the Lord's word grow-
ing and prevailing.

21 Now after these things were fulfilled Paul
purposed in the spirit, passing through Macedo-
nia and Achaia to go to Jerusalem saying, After
I have been there, it is necessary for me to see
22 Rome also. And sending into Macedonia two of
those ministering unto him, Timothy and Eras-
tus, he himself stayed in Asia for a while.

23 And about that time there arose no small
24 stir concerning the Way. For a certain one
named Demetrius, a silversmith, making silver
shrines of Diana was bringing no little business
25 unto the craftsmen, whom gathering together
and the workmen of like occupation he said, Sirs,
ye know that from this business is our wealth.
26 And ye behold and hear that not alone at Ephesus
but almost throughout all Asia this Paul persuad-

ing turned away a great multitude, saying that
they are not gods which are made with hands:
27 and not only is there danger that this our trade
come into disrepute but also that the temple of
the great goddess Diana be reckoned for nothing,
and also her magnificence is about to be brought
down whom all Asia and the inhabited earth
28 worshippeth. And hearing and becoming filled
with wrath they were crying out saying, Great is
29 Diana of the Ephesians. And the city was filled
with confusion: and they rushed with one accord
into the theatre having seized Gaius and Aristar-
chus, men of Macedonia, Paul's companions in
30 travel. And Paul desiring to enter in unto the
people, the disciples were not permitting him.
31 And certain also of the chief officers of Asia be-
ing his friends sending unto him were beseeching
him not to adventure himself into the theatre.
32 Some therefore were crying one thing and some
another, for the assembly was in confusion and
the more part knew not wherefore they had come
33 together. And they brought Alexander out of
the multitude, the Jews putting him forward.
And Alexander beckoning with the hand was de-
34 siring to make a defence unto the people. But
perceiving that he is a Jew one voice arose from
all about the space of two hours crying out, Great
35 is Diana of the Ephesians. And the townclerk
quieting the multitude saith, Ye men of Ephesus,
who is there of men who knoweth not the city
of the Ephesians, being temple-keeper of the
great Diana and of the image which fell down
36 from Jupiter? Seeing then that these things
cannot be denied it is necessary for you to be
37 quiet and to do nothing rash. For ye have
brought hither these men who are neither robbers

38 of temples nor blasphemers of our goddess. If
therefore indeed Demetrius and the craftsmen
who are with him have a matter against any man,
the courts are open and there are proconsuls, let
39 them accuse one another. But if ye seek any-
thing about other matters it shall be settled in the
40 legal assembly. For indeed we are even in dan-
ger of being accused of riot concerning this day
there being no cause for it, and as touching it we
shall not be able to give account of this concourse.
41 And saying these things he dismissed the as-
sembly.

CHAPTER 20

AND after the uproar had ceased Paul send-
ing for the disciples and exhorting them, taking
leave of them departed to go into Macedonia.
2 And going through those parts and exhorting
them with many words he came into Greece.
3 And spending three months there and a plot being
laid against him by the Jews, being about to set
sail for Syria, he determined to return through
4 Macedonia. And there accompanied him as far
as Asia, Sopater of Berea the son of Pyrrhus, and
of the Thessalonians Aristarchus and Secundus,
and Gaius of Derbe, and Timothy, and of Asia
5 Tychicus and Trophimus. And these going be-
6 fore were waiting for us at Troas. And we sailed
away from Philippi after the days of unleavened
bread, and came unto them to Troas in five days
where we tarried seven days.
7 And upon the first day of the week when we
were gathered together to break bread, Paul was
discoursing with them intending to depart on the
morrow and prolonged his speech until midnight.
8 And there were many lights in the upper chamber

9 where we were gathered together. And there
was sitting in the window a certain young man
named Eutychus being borne down with deep
sleep, and Paul discoursing yet longer, having
sunk down by his sleep he fell down from the third
10 story and was taken up dead. And Paul going
down fell on him and embracing him said, Make
11 ye no tumult for his life is in him. And going
and breaking bread and eating, talking also with
them a long while even till break of day, so he de-
12 parted. And they brought the lad alive and were
comforted beyond measure.
13 But we going before to the ship set sail for
Assos, there intending to take in Paul for so had
he appointed, intending himself to go on foot.
14 And when he met us at Assos, taking him in we
15 came to Mitylene. And sailing from thence we
came the following day over against Chios and the
next day we touched at Samos (having tarried at
Trogyllium) and the day after we came to Mile-
16 tus. For Paul had determined to sail past Ephe-
sus that he might not have to spend time in Asia,
for he was hastening if it might be possible for
him to be at Jerusalem the day of Pentecost.
17 And from Miletus sending to Ephesus he
18 called to him the elders of the church. And
when they were come to him he said unto them,
Ye yourselves know from the first day in
which I came to Asia, after what manner I was
19 with you all the time, serving the Lord with all
humility and with tears and with temptations
20 which befell me by the plots of the Jews: how I
shrank not from declaring unto you anything that
is profitable and teaching you publicly and from
21 house to house, testifying fully both to Jews and
to Greeks repentance toward God and faith to-

22 ward our Lord Jesus Christ. And now, behold
I go bound in the spirit unto Jerusalem not know-
23 ing the things that shall befall me there, save
that the Holy Spirit testifieth fully unto me in
every city saying that bonds and tribulations a-
24 bide me. But I hold not my life of any account as
dear unto myself so that I may finish my course
and the ministry which I received from the Lord
Jesus, to testify fully the gospel of the grace of
25 God. And now, behold I know that ye all among
whom I went about proclaiming the kingdom shall
26 see my face no more. Wherefore I testify unto
you this day that I am pure from the blood of all.
27 For I shrank not from declaring unto you the
28 whole counsel of God. Take heed unto yourselves
and to all the flock in which the Holy Spirit made
you overseers, to shepherd the church of God
29 which He purchased with His own blood. I know
that after my departing grievous wolves shall
30 enter in among you not sparing the flock, and
from among your own selves shall men arise
speaking perverse things to draw away the disci-
31 ples after themselves. Wherefore watch ye re-
membering that by the space of three years I
ceased not warning every one night and day with
32 tears. And now I commend you to God and to
the word of his grace which is able to build you up
and to give you the inheritance among all those
33 who have been sanctified. I coveted no man's
34 silver or gold or apparel. Ye yourselves know
that these hands ministered unto my necessities
35 and to those who were with me. All things I did
show you that so laboring it is necessary to help
the weak and to remember the words of the Lord
Jesus how He Himself said, It is more blessed to
give than to receive.

36 And having said these things kneeling down
37 he prayed with them all. And they all wept profusely and falling on Paul's neck were kissing
38 him tenderly, sorrowing most of all for the word which he had spoken that they were about to behold his face no more. And they accompanied him unto the ship.

CHAPTER 21

AND it came to pass that having parted from them when we set sail running a straight course we came unto Cos, and the next day unto
2 Rhodes and from thence unto Patara: and finding a ship crossing over unto Phoenicia, going abroad
3 we set sail. And sighting Cyprus and leaving it on the left hand we were sailing unto Syria and came down to Tyre, for there the ship was dis-
4 charging her cargo. And having found the disciples we tarried there seven days because they were saying to Paul through the Spirit not to go
5 up to Jerusalem. And it came to pass that when we had fulfilled the days, departing we were going on our journey, and they all with wives and children brought us on our way till we were out of the city, and kneeling down on the beach, praying
6 we separated from each other and we went on board the ship but they returned home.
7 And finishing the voyage from Tyre we arrived at Ptolemais, and saluting the brethren we
8 abode with them one day. And on the morrow departing we came unto Caesarea, and entering into the house of Philip the evangelist, being one
9 of the seven, we abode with him. Now this man
10 had four daughters, virgins prophesying. And tarrying there many days there came down from
11 Judaea a certain prophet named Agabus. And

coming to us and taking Paul's girdle, binding his own feet and hands he said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man who owneth this girdle and shall deliver
12 him into the hands of the Gentiles. And when we heard these things both we and they of that place began beseeching him not to go up to Jeru-
13 salem. Then Paul answered, What are ye doing, weeping and breaking my heart? for I am ready not to be bound only but also to die at Jerusalem
14 for the name of the Lord Jesus. And when he would not be persuaded we ceased, saying, The will of the Lord be done.
15 And after these days making ready our bag-
16 gage we were going up to Jerusalem. And there went with us also certain of the disciples from Caesarea bringing with them one Mnason of Cyprus an early disciple with whom we should lodge.
17 And when we came to Jerusalem the breth-
18 ren received us gladly. And the day following Paul went in with us unto James and all the eld-
19 ers were present. And saluting them he was declaring one by one the things which God wrought
20 among the Gentiles by his ministry. And they having heard were glorifying God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews who have be-
21 lieved and are all zealous for the law: and they have been informed concerning thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the cus-
22 toms. What is it therefore? they will certainly
23 hear that thou hast come. Do therefore this that we say to thee. We have four men who have a
24 vow on them, taking these purify thyself with

them and spend something upon them that they
may [1]shave their heads; and all shall know that
there is nothing in the things whereof they have
been informed concerning thee, but that thou thy-
25 self also walkest orderly keeping the law. But
concerning the Gentiles who have believed, we
wrote giving judgment to keep themselves from
things sacrificed to idols and from blood and from
26 what is strangled and from fornication. Then
Paul taking the men and the next day purifying
himself with them went into the temple, declar-
ing the fulfillment of the days of purification un-
til the offering was offered for every one of them.
27 And when the seven days were about to be
completed the Jews from Asia beholding him in
the temple were stirring up all the multitude and
28 laid hands on him crying out, Men, Israelites help:
this is the man who teacheth all men everywhere
against the people and the law and this place, and
moreover he brought Greeks also into the temple
29 and hath defiled this holy place. For they had
before seen with him in the city Trophimus the
Ephesian whom they were supposing Paul
30 brought into the temple. And all the city was
moved and there was a running together of the
people, and laying hold on Paul they were drag-
ging him out of the temple and straightway the
31 doors were shut. And as they were seeking to
kill him tidings came up to the chief captain of
the band that all Jerusalem was in confusion.
32 And forthwith he took soldiers and centurions and
ran down upon them and seeing the chief captain
33 and the soldiers they ceased beating Paul. Then
the chief captain coming near laid hold on him

1 See Numbers 6:13-21, shaving the head signified the fulfilling of the days of the vow.

and commanded him to be bound with two chains
and was inquiring who he might be and what he
34 has done. And some were calling out one thing
and some another among the multitude, and when
he could not know the certainty for the uproar
he commanded him to be brought into the castle.
35 And when he came upon the stairs it came to pass
that he was borne of the soldiers for the violence
36 of the multitude, for the multitude of the people
were following after crying out, Away with him.
37 And Paul being about to be brought into the
castle saith unto the chief captain, May I be per-
mitted to say something unto thee? And he said,
38 Dost thou know Greek? Art thou not then the
Egyptian which before these days stirred up to
sedition and led out into the wilderness the four
39 thousand men of the assassins? But Paul said,
I am indeed a Jew of Tarsus in Cilicia, a citizen
of no mean city, and I beseech thee to permit me
40 to speak unto the people. And when he gave him
permission, Paul standing on the stairs beckoned
with his hand unto the people, and when there
was a great silence he spake unto them in the He-
brew language saying,

CHAPTER 22

MEN, brethren and fathers, hear ye the de-
fence which I now make unto you.
2 And hearing that he was speaking to them
in the Hebrew language they were the more quiet,
and he saith,
3 I am a Jew, born in Tarsus of Cilicia but
brought up in this city at the feet of Gamaliel,
having been instructed according to the strict
manner of the law of our fathers, being zealous
4 for God even as ye all are this day; and I perse-

cuted this Way unto the death, binding and deliv-
5 ering into prisons both men and women. As
also the high priest doth bear me witness and all
the eldership, from whom also receiving letters
unto the brethren I was journeying to Damascus
for the purpose of bringing them also who were
there bound unto Jerusalem that they might be
6 punished. And it came to pass that as I was
journeying and drawing nigh unto Damascus a-
bout noon, suddenly there shone from heaven a
7 great light round about me. And I fell unto the
ground and heard a voice saying unto me, Saul,
8 Saul, why persecutest thou Me? And I an-
swered, Who art Thou, Lord? And He said unto
me, I am Jesus of Nazareth whom thou persecut-
9 est. And those being with me beheld indeed the
light, but they heard not the voice of Him who
10 spake to me. And I said, What shall I do, Lord?
And the Lord said unto me, Arising go into Da-
mascus and there it shall be told thee of all things
11 which have been appointed for thee to do. And
when I could not see for the glory of that light,
being led by the hand of those being with me I
12 came into Damascus. And one Ananias, a devout
man according to the law, being witnessed to by
13 all the Jews dwelling there, coming unto me and
standing by said unto me, Brother Saul, receive
thy sight. And in that very hour I looked upon
14 him. And he said, The God of our fathers fa-
vored thee to know His will and to see the Right-
eous One and to hear a voice from His mouth.
15 For thou shalt be a witness for Him unto all men
16 of what thou hast seen and heard. And now why
tarriest thou? arising baptize thyself and wash
17 away thy sins calling on His name. And it came
to pass that when I returned to Jerusalem, and

while I was praying in the temple I fell into an
18 ecstasy, and saw Him saying unto me, Make haste
and get thee quickly out of Jerusalem, because
they will not receive of thee testimony concern-
19 ing Me. And I said, Lord, they themselves know
that I was imprisoning and beating in every syna-
20 gogue those who believe on Thee: and when the
blood of Stephen Thy martyr was shed, I also
was standing by and consenting and keeping the
21 garments of those slaying him. And He said un-
to me, Depart, for I will send thee forth far hence
unto the Gentiles.

22 And they were hearing as far as this word,
and they lifted up their voice saying, Away with
such a fellow from the earth: for it is not fit for
23 him to live. And as they were crying out and
casting off their garments and throwing dust in-
24 to the air, the chief captain commanded him to be
brought into the castle saying, Let him be ex-
amined by scourging, that he might know for
what cause they were so shouting against him.
25 And when they tied him up with the thongs Paul
said unto the centurion that stood by, Is it lawful
for you to scourge a man that is a Roman and un-
26 condemned? And the centurion hearing and go-
ing to the chief captain told him saying, What
art thou about to do? for this man is a Roman.
27 And the chief captain coming said unto him, Tell
28 me, art thou a Roman? And he said, Yea. And
the chief captain answered, With a great sum
obtained I this citizenship. And Paul said, But
29 I have been born so. They then who were about
to examine him straightway departed from him,
and the chief captain also was afraid knowing
that he is a Roman and that he had been bound.

30 But on the morrow, desiring to know the
certainty of why he is accused of the Jews, he

loosed him, and commanded the chief priests and all the council to come together, and bringing Paul down set him before them.

CHAPTER 23

AND Paul, looking stedfastly on the council said, Men, brethren, I have lived before God in all
2 good conscience until this day. And the high priest Ananias commanded those standing by him
3 to smite him on the mouth. Then said Paul unto him, God is about to smite thee, thou whitewashed wall: and sittest thou judging me according to the law and commandest me to be smitten
4 contrary to the law? And those who stood by
5 said, Revilest thou God's high priest? And Paul said, I knew not brethren that he was high priest, for it has been written, Thou shalt not speak evil
6 of a ruler of thy people. But Paul knowing that the one part are Sadducees and the other Pharisees, he began to cry aloud in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope even the resurrection of the dead I
7 am being judged. And when he said this there arose a dissension between the Pharisees and Sad-
8 ducees, and the multitude was divided. For the Sadducees say that there is no resurrection neither angel nor spirit, but the Pharisees confess
9 both. And there arose a great outcry and some of the scribes of the Pharisees' part arising began to strive saying, We find no evil in this man: and
10 what if a spirit spoke to him, or an angel? And when there arose a great dissension, the chief captain fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them and bring him into the castle.

11 And the night following the Lord standing
by him said, Be of good cheer, for as thou hast
fully testified of the things concerning Me at Je-
rusalem so it is necessary for thee to bear witness
also at Rome.
12 And when it was day the Jews forming a
conspiracy bound themselves under a curse, say-
ing that they would neither eat nor drink till they
13 should kill Paul. And there were more than
14 forty who made this conspiracy. Who coming
to the chief priests and the elders said, We bound
ourselves under a great curse to taste nothing un-
15 til we might kill Paul. Now therefore do ye with
the council signify to the chief captain that he
may bring him down unto you as though being
about to ascertain of his case more exactly: and
we, before he comes near are ready to slay him.
16 But Paul's sister's son hearing of their lying in
wait coming near and entering into the castle
17 told Paul. And Paul calling unto him one of the
centurions said, Lead this young man unto the
chief captain: for he hath something to tell him.
18 Therefore indeed taking him, he brought him to
the chief captain and saith, Paul the prisoner call-
ing me unto him asked me to bring this young
man unto thee, having something to say to thee.
19 And the chief captain taking him by the hand and
going aside was inquiring privately, What is it
20 that thou hast to tell me? And he said, The Jews
agreed to ask thee to bring down Paul tomorrow
unto the council as though being about to inquire
21 somewhat more exactly concerning him. Do not
thou therefore be persuaded by them: for there
lie in wait for him of them more than forty men
who bound themselves under a curse, neither to
eat nor to drink till they may slay him, and now

are they ready, looking for the promise from thee.
22 Then the chief captain indeed let the young man
go, charging him, Tell no man that thou didst
23 show these things to me. And calling unto him
certain two of the centurions he said, Make ready
two hundred soldiers that they may go to Caesa-
rea, and horsemen threescore and ten and spear-
men two hundred at the third hour of the night.
24 And provide beasts that setting Paul thereon they
might bring him safe unto Felix the governor,
25 writing a letter having this form:
26 Claudius Lysias unto the most excellent gov-
27 ernor, Felix, greeting. This man having been
taken by the Jews and being about to be slain by
them; coming upon them with the soldiers I res-
cued him, having learned that he is a Roman.
28 And desiring to know fully the cause wherefore
they were accusing him, I brought him down un-
29 to their council: whom I found accused about
questions of their law, but having no accusation
30 worthy of death or of bonds. And having been
intimated to me that there was to be a plot a-
gainst the man, I sent him to thee forthwith,
charging his accusers also to speak against him
before thee. (Farewell.)
31 So the soldiers indeed, as it had been com-
manded them taking Paul brought him by night
32 to Antipatris. But on the morrow they returned
to the castle leaving the horsemen to go with him,
33 who coming to Caesarea and delivering the letter
to the governor, presented Paul also before him.
34 And reading it and asking of what province he is,
35 and understanding that he is of Cilicia; I will hear
thee said he whensoever thine accusers also may
come, commanding him to be kept in Herod's pal-
ace.

CHAPTER 24

AND after five days the high priest Ananias came down with certain elders and a certain orator, Tertullus, who informed the governor against
2 Paul. And when he was called, Tertullus began to accuse him saying,

Much peace obtaining through thee, and through thy forethought reforms being brought
3 about for this nation, we accept it in all ways and in all places, most excellent Felix, with all thank-
4 fulness. But that I be not further tedious unto thee, I entreat thee to hear a true statement in
5 thy forbearance. For finding this man a pest and a mover of insurrections among all the Jews throughout the inhabited earth, and a ringleader
6 of the sect of the Nazarenes: who moreover attempted to profane the temple: on whom also we seized, (and we would have judged him accord-
7 ing to our law. But the chief captain Lysias came, and with great violence took him away out
8 of our hands, commanding his accusers to come before thee.) From whom thou wilt be able, by examining him thyself, to know fully concerning all these things whereof we are accusing him.
9 And the Jews also joined in the charge, affirming these things to be so.

10 And the governor beckoning unto him to speak, Paul answered,

Knowing of thy being for many years a judge unto this nation, of the things concerning
11 myself, cheerfully I make my defence: thou being able to know, that it is not more than twelve days
12 since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man, nor making a dissension of the multitude, neither in the synagogues nor in the

13 city. Neither are they able to prove to thee the
14 things whereof they are now accusing me. But
this I confess unto thee, that after the Way which
they call a sect, so serve I the God of our fathers;
believing all things which are according to the
law, and which have been written in the prophets:
15 having hope toward God, which these also them-
selves wait for, that there is about to be a resur-
16 rection both of the just and unjust. Herein do I
also exercise myself to have a conscience void of
17 offence toward God and men alway. Now after
many years I came, about to present alms and of-
18 ferings to my nation, amidst which they found
me purified in the temple, not with multitude nor
yet with tumult: but there were certain Jews
19 from Asia — who ought to have been here before
thee and to make accusation, if they might possi-
20 bly have anything against me. Or else let these
men themselves say what wrong-doing they
found, while I was standing before the council,
21 except it be for this one voice that I cried stand-
ing among them, Touching the resurrection of the
dead I am judged by you this day.

22 But Felix knowing more accurately concern-
ing the Way was deferring them saying, Whenso-
ever Lysias the chief captain may come down I
23 will know fully the things concerning you; giving
order to the centurion to keep him and for him to
have liberty, and not to forbid any of his friends
to minister unto him.

24 And after certain days Felix coming with
Drusilla, his own wife, being a Jewess, sent for
Paul and heard him concerning the faith in Christ
25 Jesus. And as he was reasoning of righteous-
ness and temperance and the coming judgment,
Felix becoming terrified answered, Go thy way

for this time, and having a convenient season I
26 will call thee unto me. At the same time also
hoping that money would be given him by Paul,
wherefore also sending for him the oftener he
27 was communing with him. But when two years
were fulfilled Felix received a successor, Porcius
Festus, and desiring to bestow a favour on the
Jews Felix left Paul bound.

CHAPTER 25

FESTUS therefore having come into the
province, after three days went up to Jerusalem
2 from Caesarea. And the chief priests and the
principal men of the Jews informed him against
3 Paul; and they were beseeching him asking fa-
vour against him, that he would send him to Je-
rusalem, making an ambush to kill him on the
4 way. Therefore indeed Festus answered, that
Paul should be kept in charge at Caesarea, and
that he himself was about to depart thither short-
5 ly. Let them therefore, saith he, who are of
power among you go down with me, if there is
anything amiss in the man let them accuse him.
6 And tarrying among them not more than
eight or ten days, descending unto Caesarea, on
the morrow sitting on the judgment-seat he com-
7 manded Paul to be brought. And when he came,
the Jews who had come down from Jerusalem
stood round about him, bringing against him
many and grievous charges, which they were not
8 able to prove; while Paul making defence said,
Neither against the law of the Jews, nor against
the temple, nor against Caesar, did I sin at all.
9 But Festus, desiring to bestow a favour on the
Jews answering Paul said. Wilt thou going up to
Jerusalem, there be judged of these things before

me? But Paul said, I am standing before Caesar's judgment-seat, where it is necessary for me to be judged: to the Jews I did no wrong, as thou also very well knowest. If then indeed I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if there is none of those things whereof these are accusing me, no man is able to give me up unto them as a favour. I appeal unto Caesar. Then Festus having conferred with the council answered, Thou hast appealed unto Caesar, unto Caesar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea saluting Festus. And as they were tarrying there many days, Festus laid Paul's case before the king saying, There is a certain man left a prisoner by Felix, about whom when I was at Jerusalem the chief priests and the elders of the Jews informed me, asking sentence against him. To whom I answered that it is not the custom of the Romans to give up as a favour any man, before he who is accused may have the accusers face to face, and may have opportunity to make his defence concerning the matter laid against him. When therefore they came together here, making no delay whatever the next day sitting on the judgment-seat I commanded the man to be brought. Concerning whom the accusers standing up, were bringing no charge of such evil things as I was supposing; but had certain questions against him of their own religion, and of one Jesus, having died, whom Paul was affirming to be alive. And I, being perplexed how to inquire concerning these things was seeking whether he would be willing to go to Jerusalem, and there be judged of these

21 matters. But when Paul appealed to be kept for
the decision of the emperor, I commanded him to
22 be kept till I should send him to Caesar. And
Agrippa said unto Festus, I also was wishing to
hear the man myself. Tomorrow, saith he, thou
23 shalt hear him. On the morrow therefore when
Agrippa came, and Bernice with great display
entering into the audience-chamber with the chief
captain and the principal men of the city Festus
24 having commanded, Paul was brought. And
Festus saith, King Agrippa, and all men who are
here present with us, ye behold this man, about
whom all the multitude of the Jews were inter-
ceding with me, both at Jerusalem and here, cry-
ing aloud that it is not necessary for him to live
25 any longer. But I found him to have committed
nothing worthy of death, and as he also himself
appealed to the emperor I decided to send him.
26 Of whom I have no certain thing to write unto
my lord. Wherefore I brought him forth before
you, and specially before thee, king Agrippa, that
the examination being made I may have some-
27 what to write. For it seemeth to me unreason-
able sending a prisoner, not also to signify the
charges against him.

CHAPTER 26

AND Agrippa said unto Paul, It is permitted
thee to speak concerning thyself. Then Paul
stretching forth his hand began to make his de-
fence:

2 I think myself happy, king Agrippa, being
about to make my defence before thee this day
touching all the things whereof I am accused by
3 the Jews: especially because of thy being ac-
quainted with all things both the customs and

questions which are among the Jews. Wherefore
4 I beseech thee to hear me patiently. My manner
of life then indeed from my youth up which was
from the beginning among mine own nation and
5 at Jerusalem, know all the Jews: knowing of me
from the first, if they may be willing to testify,
that after the straitest sect of our religion I lived
6 a Pharisee. And now I stand being judged for
the hope of the promise made of God unto our fa-
7 thers; unto which our twelve tribes earnestly
serving night and day hope to attain. Concern-
ing which hope I am accused by the Jews, O king!
8 Why is it judged incredible with you if God doth
9 raise the dead? I therefore verily thought with
myself that it was necessary to practice many
things contrary to the name of Jesus of Nazareth.
10 And this I also did in Jerusalem and I also shut
up many of the saints in prisons having received
authority from the chief priests, and when they
were put to death I gave my vote against them.
11 And punishing them oftentimes in all the syna-
gogues I was striving to make them blaspheme,
and being exceedingly angry with them, I was
12 persecuting them even unto foreign cities. On
which errand journeying to Damascus with the
authority and commission of the chief priests,
13 at midday, O king, I saw on the way a light from
heaven above the brightness of the sun, shining
round about me and them who journeyed with
14 me. And when we had all fallen to the earth, I
heard a voice saying unto me in the Hebrew lan-
guage, Saul, Saul, why persecutest thou Me? it
15 is hard for thee to kick against the goads. And
I said, Who art Thou Lord? And the Lord said,
16 I am Jesus whom thou persecutest. But arise
and stand upon thy feet, for to this end I appeared

unto thee, to appoint thee a minister and a witness both of the things thou didst see and of the
17 things wherein I will appear unto thee; delivering
thee from the people and from the Gentiles, unto
18 whom I send thee, to open their eyes to turn them
from darkness to light and from the authority
of Satan unto God, that they may receive remission of sins and an inheritance among those who
have been sanctified by faith that is in Me.
19 Wherefore, O king Agrippa, I was not disobedient
20 unto the heavenly vision, but was preaching both
to them of Damascus first and at Jerusalem and
throughout all the country of Judaea and also to
the Gentiles to repent and turn to God, practic-
21 ing works worthy of repentance. For this cause
Jews, seizing me in the temple, were attempting
22 to kill me. Having therefore obtained the help
that is from God, I stand unto this day testifying
both to small and great, saying nothing but what
the prophets and Moses did say were about to
23 come; since the Christ suffered and since He was
the first of the resurrection of the dead He is about to proclaim light both to the people and to
the Gentiles.

24 And as he thus made his defence, Festus
saith with a loud voice, Paul, thou art mad; thy
25 much learning doth turn thee to madness. But
Paul saith, I am not mad, most excellent Festus;
but speak forth words of truth and soberness.
26 For the king knoweth of these things before
whom also I speak freely: for I am persuaded
that not one of these things is hidden from him;
27 for this hath not been done in a corner. King
Agrippa, believest thou the prophets? I know
28 that thou believest. And Agrippa said unto
Paul, With but little persuasion thou wouldest

29 make me a Christian.[1] And Paul said I could
pray to God, that both with little and with much,
not thou only, but also all those who hear me this
day, might become such as even I am, except
these bonds.
30 And the king rose up, and the governor, and
31 Bernice, and those sitting with them: and having
withdrawn, they were speaking one to another
saying, This man practiceth nothing worthy of
32 death or of bonds. And Agrippa said unto Fes-
tus, This man might have been set at liberty, if
he had not appealed unto Caesar.

CHAPTER 27

AND when it was determined that we should
sail for Italy, they were delivering Paul and cer-
tain other prisoners to a centurion named Julius,
2 of the Agugutan band. And embarking in a ship
of Adramyttium, being about to sail unto the
places on the coast of Asia we put to sea, Aristar-
chus, a Macedonian of Thessalonica being with us.
3 And the next day we touched at Sidon: and Julius
treating Paul with thoughtful kindness gave him
leave, going unto his friends, to receive their
4 care. And putting to sea from thence we sailed
under the lee of Cyprus because the winds were
5 contrary. And sailing across the sea which is
off Cilicia and Pamphylia we came to Myra a city
6 of Lycia. And there the centurion finding a ship
of Alexandria sailing for Italy, he put us therein.
7 And sailing slowly many days and coming with
difficulty over against Cnidus the wind not per-
mitting us, we sailed under the lee of Crete over
8 against Salmone, and with difficulty coasting a-

1 Some manuscripts have, Almost thou persuadest me to become a Christian.

long it we came unto a certain place called Fair
Havens, nigh whereunto was the city of Lasea.
9 And when much time was spent and the voyage
was now dangerous because the Fast also has al-
10 ready gone by, Paul was admonishing them say-
ing unto them, Sirs, I perceive that the voyage
is about to be with injury and much loss, not only
of the lading and the ship but also of our lives.
11 But the centurion was more persuaded by the
master and the owner of the ship than by those
12 things which were spoken by Paul. And because
the haven was not commodious in which to winter
the more part advised to put to sea, from thence
if by any means they might be able to reach
Phoenix to winter there, which is a haven of
13 Crete looking north-east and south-east. And
when the south wind blew softly, thinking they
had obtained their purpose, lifting anchor they
began to sail near the shore close by Crete.
14 But after no long time there beat down from it a
15 tempestuous wind which is called Euraquilo, and
when the ship was caught and not being able to
face the wind, giving way to it we were borne a-
16 long. And running under the lee of a small is-
land called Cauda, we were able with great difficul-
17 ty to secure the boat, which taking up they were
using helps under-girding the ship, and fearing
lest they should be cast upon the [1]Syrtis, lower-
18 ing the sail so they were borne along. But we
being exceedingly tempest tossed, the next day
19 they began to throw the freight overboard, and
the third day they cast out with their own hands
20 the tackling of the ship. And neither sun nor
stars shining upon us for many days and no small

1 Syrtis, the quick sands on African coast

tempest lying on us, all hope that we should be
21 saved was being taken away. And when they had been long without food, then Paul standing forth in the midst of them said, It was necessary indeed Sirs, having hearkened unto me, not to set sail from Crete and to get this injury and loss.
22 And now I exhort you to be of good cheer, for there shall be no loss of life among you but of the
23 ship. For there stood by me this night an angel
24 of the God whose I am, whom also I serve saying, Fear not, Paul, it is necessary for thee to stand before Caesar: and lo, God hath granted thee as
25 a favor all those who sail with thee. Wherefore sirs, be of good cheer, for I believe God that it shall be even so as it hath been spoken unto me.
26 Howbeit it is necessary for us to be cast upon a certain island.

27 And when the fourteenth night came as we were being tossed about in the Adria, about midnight the sailors were supposing that they were
28 drawing near to some country; and sounding they found twenty fathoms: and going a little space, sounding again, they found fifteen fathoms.
29 And fearing lest haply we should fall on rocky ground, letting go four anchors from the stern
30 they were wishing for the day to come. And as the sailors were seeking to flee out of the ship and lowering the boat into the sea in pretence as being
31 about to lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship ye are not able to be saved.
32 Then the soldiers cut away the ropes of the boat
33 and let her fall off. And while the day was coming on, Paul was beseeching them all to take some food saying, This day is the fourteenth day that ye wait and continue fasting having taken noth-

34 ing. Wherefore I beseech you to take some food,
for this is for your safety, for there shall not a
35 hair perish from the head of any of you. And
saying this and taking bread he gave thanks to
God in the presence of all, and breaking it began
36 to eat. Then all becoming of good cheer they
37 themselves also took food. And we were in all
in the ship (about) two hundred and seventy-six
38 souls. And being satisfied with food they began
lightening the ship, throwing out the wheat into
39 the sea. And when it was day they were not
recognizing the land: but they were perceiving a
certain bay having a beach and they were taking
counsel whether they might be able to drive the
40 ship into it. And casting off the anchors and
leaving them in the sea, at the same time loosing
the bands of the rudders and hoisting up the fore-
sail to the wind, they were making for the beach.
41 But falling upon a place of two seas they ran the
vessel aground, and the foreship sticking fast re-
mained unmoveable, but the stern began to break
42 up by the violence of the waves. And the sol-
diers' counsel was that they should kill the pris-
oners lest any of them swimming out should es-
43 cape. But the centurion desiring to save Paul
stayed them from their counsel; and commanded
them who were able to swim, casting themselves
44 overboard to get first to the land: and the rest,
some indeed on planks, and some on certain things
from the ship. And so it came to pass that they
all were brought safely through to the land.

CHAPTER 28

AND getting safely through, then we knew
2 that the island is called Melita. And the natives
began to show us no common kindness: for kin-

dling a fire they received us all, because of the
3 rain that has set in and because of the cold. But
Paul, gathering together a bundle of sticks, and
laying them upon the fire, a viper coming out by
4 reason of the heat fastened on his hand. And
when the natives saw the beast hanging from his
hand they were saying one to another, No doubt
this man is a murderer, whom, though getting
safely through the sea yet Justice did not suffer
5 to live. He then indeed shaking off the beast in-
6 to the fire suffered no harm. But they were ex-
pecting that he was about to be inflamed or to fall
down dead suddenly: but when they were long ex-
pecting and beholding nothing unusual happen-
ing to him, changing their minds they were say-
ing, He is a god.
7 Now in the neighborhood of that place were
lands belonging to the chief man of the island,
named Publius, who receiving us entertained us
8 three days courteously. And it so happened
that the father of Publius lay distressed with
dysentery accompanied by attacks of fever, unto
whom Paul entering in and praying and laying
9 his hands on him healed him. And when this
was done, the rest also which had diseases in the
10 island were coming and were being cured: who
also honored us with many honors, and when we
sailed they put on board such things as we needed.
11 And after three months we sailed in a ship
of Alexandria which had wintered in the island
12 whose sign was the Twin Brothers. And touch-
13 ing at Syracuse we tarried there three days. And
from thence making a circuit we arrived at Rhe-
gium, and after one day a south wind springing
14 up, on the second day we came to Puteoli, where
we found brethren and were intreated to tarry

with them seven days, and so we came to Rome.
15 And from thence the brethren hearing the things
concerning us came to meet us as far as The Mar-
ket of Appius and The Three Taverns: whom Paul
seeing, thanking God, he took courage.
16 And when we entered into Rome, [1]Paul was
permitted to abide by himself with the soldier
who guarded him.
17 And it came to pass that after three days he
called together those who were the chief of the
Jews: and when they came together he was say-
ing unto them, I, men, brethren, though having
done nothing against the people, or the customs
of our fathers, yet was delivered prisoner from
18 Jerusalem into the hands of the Romans, who
having examined me were desiring to set me at
liberty because there was no cause of death in me.
19 But when the Jews spake against it I was con-
strained to appeal unto Caesar, not that I had
20 ought of which to accuse my nation. For this
cause therefore I called you, to see and to speak
with you for because of the hope of Israel I am
21 bound with this chain. And they said unto him,
We neither received letters from Judaea concern-
ing thee nor did any of the brethren come hither
22 and report or speak any harm of thee. But we
desire to hear of thee what thou thinkest, for as
concerning this sect it is known to us that every-
where it is spoken against.
23 And appointing him a day they came to him
into his lodging in great numbers; to whom he
was expounding, testifying fully of the kingdom
of God and persuading them concerning Jesus,
both from the law of Moses and from the proph-

1 Some ancient authorities insert, The centurion delivered the prisoners to the captain of the praetorian guard: but

24 ets, from morning till evening. And some were
believing the things which were spoken and some
25 were disbelieving. And not being agreed among
themselves, they were departing after Paul had
spoken one word, Well spake the Holy Spirit
26 through Isaiah the prophet unto your fathers say-
ing, Go thou unto this people and say, By hearing
ye shall hear and shall in no wise understand, and
seeing ye shall see and shall in no wise perceive;
27 for this people's heart is waxed gross and with
their ears they hear heavily, and their eyes they
closed; lest haply they should perceive with their
eyes and hear with their ears and understand
with their heart and should turn again and I shall
28 heal them. Be it known therefore unto you that
this salvation of God is sent unto the Gentiles:
and they will hear.[1]
30 And he abode two whole years in his own
hired dwelling and received all who went in unto
31 him, preaching the kingdom of God and teaching
the things concerning the Lord Jesus Christ with
all boldness none forbidding him.

1 Some ancient authorities insert verse 29, And when he had said these words the Jews departed having much disputing among themselves.

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS

CHAPTER 1

PAUL a bondservant of Jesus Christ, a called
2 apostle, separated unto the gospel of God which
He promised before through His prophets in the
3 holy scriptures, concerning His Son who was made
4 of the seed of David according to the flesh, who
was declared to be the Son of God with power ac-
cording to the spirit of holiness by the resurrec-
5 tion of the dead; Jesus Christ our Lord, through
whom we received grace and apostleship unto
obedience of faith among all the nations for His
6 name's sake: among whom are ye also the called
7 of Jesus Christ: to all who are in Rome, beloved
of God, called saints: Grace to you and peace from
God our Father and the Lord Jesus Christ.
8 First, I thank my God through Jesus Christ
for you all that your faith is proclaimed through-
9 out the whole world. For God is my witness
whom I serve in my spirit in the gospel of His
Son, how unceasingly I make mention of you, al-
10 ways in my prayers making request if by any
means now at length I may be prospered by the
11 will of God to come unto you. For I long to see
you that I may impart unto you some spiritual
12 gift to the end ye may be established; that is that
I with you may be comforted in you, each of us
13 by the other's faith both yours and mine. And
I would not have you to be ignorant, brethren,
that oftentimes I purposed to come unto you (and
was hindered hitherto) that I might have some
fruit in you also even as in the rest of the Gen-
14 tiles. I am debtor both to Greeks and to Barba-

15 rians both to the wise and to the unwise. So as
much as in me is I am ready to preach the gospel
16 to you also who are in Rome. For I am not a-
shamed of the gospel (of Christ), for it is the
power of God unto salvation to every one who be-
lieveth, both to the Jew first and to the Greek.
17 For therein is revealed a righteousness of God by
faith unto faith; as it has been written, But the
righteous shall live by faith.
18 For the wrath of God is revealed from heav-
en against all ungodliness and unrighteousness
of men who hold down the truth in unrighteous-
19 ness, because that which may be known of God
is manifest in them, for God manifested it unto
20 them. For the invisible things of Him since the
creation of the world are clearly seen being per-
ceived through the things that are made, even
His invisible power and Godhead to the end that
21 they may be without excuse: because that know-
ing God they glorified Him not as God neither
gave thanks but became vain in their reasonings
22 and their undiscerning heart was darkened. Pro-
fessing themselves to be wise they were made
23 fools, and changed the glory of the incorruptible
God for the likeness of an image of corruptible
man and of birds and fourfooted beasts and
reptiles.
24 Wherefore God gave them up in the lusts of
their hearts unto uncleanness to dishonor their
25 bodies among themselves; because they ex-
changed the truth of God for the lie and wor-
shipped and served the creature rather than the
Creator, who is blessed unto the ages. Amen.
26 For this cause God gave them up unto pas-
sions of dishonor; for their females changed the
natural use into that which is against nature:

27 and likewise also the males leaving the natural use of the female burned in their lust one toward another, men with men working indecency and receiving in themselves that recompense of their error which was due.

28 And even as they did not approve to have God in their knowledge, God gave them up unto a disapproved mind to do those things which are
29 not becoming; being filled with all unrighteousness, (fornication) wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit,
30 malignity; whisperers, backbiters, haters of God, insolent, haughty, boastful, inventors of evil
31 things, disobedient to parents, without understanding, covenant breakers, without natural af-
32 fection, (implacable) unmerciful: who knowing the righteous sentence of God that they who practise such things are worthy of death, not only do the same but also have delight with those who practise them.

CHAPTER 2

WHEREFORE thou art without excuse, O man, whosoever thou art who judgest, for wherein thou judgest the other thou condemnest thyself, for he who judgest practises the same things.
2 And we know that the judgment of God is according to truth against those who practise such
3 things. And reckonest thou this, O man, who judgest those who practise such things and doest the same, that thou shalt escape the judgment of
4 God? Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to re-
5 pentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the

day of wrath and revelation of the righteous
6 judgment of God, who will render to every man
7 according to his works: to those indeed who by
patience in well-doing seek for glory and honor
8 and incorruption, eonian life; but unto those who
are contentious and obey not the truth but obey
9 unrighteousness, wrath and indignation: tribu-
lation and anguish upon every soul of man who
worketh evil, of the Jew first and also of the
10 Greek; but glory and honor and peace to every
man who worketh good, to the Jew first and also
11 to the Greek: for there is no respect of persons
12 with God. For as many as sinned without law
shall also perish without law, and as many as
13 sinned under law shall be judged by law; for not
the hearers of a law are just before God but the
14 doers of a law shall be justified: for when Gen-
tiles who have no law do by nature the things
of the law, these having no law are a law unto
15 themselves in that they show the work of the law
written in their hearts, their conscience bearing
witness therewith and their reasonings one with
16 another accusing or else excusing them; in the
day when God will judge the secrets of men ac-
cording to my gospel by Jesus Christ.
17 But since thou bearest the name of a Jew,
18 and restest upon the law, and gloriest in God, and
knowest His will, and provest the things that
19 differ, being instructed out of the law, and have
persuaded thyself that thou thyself art a guide
20 of the blind, a light of those in darkness, an in-
structor of the foolish, a teacher of babes, having
the form of knowledge and of the truth in the law;
21 thou therefore who teachest another, teachest
thou not thyself? thou who preachest a man
22 should not steal, dost thou steal? thou who sayest

a man should not commit adultery, dost thou commit adultery? thou who abhorrest idols, dost thou
23 rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest
24 thou God? For the name of God is blasphemed among the Gentiles because of you, even as it has
25 been written. For circumcision indeed profiteth if thou mayest practise the law: but if thou mayest be a transgressor of the law, thy circumcision
26 has become uncircumcision. If therefore the uncircumcision may keep the righteous ordinances of the law, shall not his uncircumcision be
27 reckoned for circumcision? and shall not the uncircumcision which is by nature completing the law judge thee, who with the letter and circumci-
28 sion art a transgressor of the law? For he is not a Jew who is one outwardly, neither is that
29 circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men but of God.

CHAPTER 3

WHAT advantage then hath the Jew? or
2 what is the profit of circumcision? Much every way: for first indeed that they were intrusted
3 with the oracles of God. For what if some did disbelieve? shall their want of faith make of none
4 effect the faith of God? Be it not so: yea, let God be found true but every man a liar; as it has been written, That thou mightest be declared righteous in thy words, and mightest overcome
5 when Thou art judged. But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of man.)

6 Be it not so: for then how shall God judge the
7 world? For if the truth of God through my lie
abounded unto His glory, why am I also still
8 judged as a sinner? and why not (as we be slanderously reported, and as some affirm that we
say), Let us do evil, that good may come? whose
judgment is just.
9 What then? are we better than they? No,
in no wise: for we before charged both Jews and
10 Greeks all to be under sin; as it has been written,
11 There is none righteous, no not one, there is not
one who understandeth, there is not one who seek-
12 eth after God, all turned aside, together became
unprofitable, there is none doing good, not so
13 much as one, their throat is an open sepulchre,
with their tongues they used deceit, the poison of
14 asps is under their lips, whose mouth is full of
15 cursing and bitterness, their feet are swift to shed
16 blood, destruction and misery are in their ways,
17 and the way of peace they knew not, there is no
18 fear of God before their eyes. And we know that
19 what things soever the law saith, it speaketh to
those who are within the law, that every mouth
may be stopped and all the world may be brought
20 under the judgment of God: because by the
works of the law shall no flesh be justified in His
sight, for through the law is the knowledge of sin.
21 But now apart from the law a righteousness of
God hath been manifested being witnessed by the
22 law and the prophets; even the righteousness of
God through faith of Jesus Christ unto all (and
upon all) those who believe, for there is no dis-
23 tinction, for all sinned and fall short of the glory
24 of God; being justified freely by His grace through
25 the redemption that is in Christ Jesus: whom God
set forth a mercyseat through faith in His blood,

to show His righteousness because of the passing
over of the sins which have been done aforetime
26 in the forbearance of God, for the showing of His
righteousness at this present season, that He
might Himself be just and the justifier of him who
27 is of the faith of Jesus. Where then is the boast-
ing? It is excluded. By what manner of law?
28 of works? Nay, but by a law of faith. For we
reckon therefore that a man is justified by faith
29 apart from the works of the law. Or is He the
God of Jews only? is He not of Gentiles also?
30 Yea of Gentiles also if so be that God is One, and
He shall justify the circumcision by faith and the
31 uncircumcision through faith. Do we then make
the law of none effect through faith? Be it not
so, nay, we establish the law.

CHAPTER 4

WHAT then shall we say that Abraham our
forefather according to the flesh hath found?
2 For if Abraham was justified by works he hath
3 whereof to boast, but not toward God. For what
saith the scripture? And Abraham believed God
and it was reckoned unto him for righteousness.
4 Now to him who worketh the reward is not reck-
5 oned as of grace but as of debt. But to him who
worketh not, but believeth on Him who justifieth
the ungodly, his faith is reckoned for righteous-
6 ness. Even as David also speaks of the blessing
of the man, unto whom God reckoneth righteous-
7 ness apart from works, blessed are they whose
iniquities were forgiven and whose sins were cov-
8 ered. Blessed is the man to whom the Lord will
9 in no wise reckon sin. Is this blessing then upon
the circumcision or upon the uncircumcision also?
for we say, Faith was reckoned to Abraham for

10 righteousness. How then was it reckoned? being in circumcision or in uncircumcision? Not
11 in circumcision but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of the faith which *he had while he was* in uncircumcision; that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might be reckoned un-
12 to them; and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abra-
13 ham which he had in uncircumcision. For not through law was the promise to Abraham or to his seed that he should be heir of the world but
14 through the righteousness of faith. For if they who are of the law be heirs, faith has been made void and the promise has been made of none effect,
15 for the law worketh wrath; but where there is
16 no law neither is there transgression. For this cause it is of faith that it may be according to grace, to the end that the promise may be sure to all the seed; not to that only which is of the law but to that also which is of the faith of Abraham,
17 who is the father of us all (as it has been written, A father of many nations have I made thee) before Him whom he believed, God, who quickeneth the dead and calleth the things which are not as
18 things which are. Who in hope believed against hope to the end that he might become a father of many nations, according to that which has been
19 spoken, So shall thy seed be. And without being weakened in faith he considered his own body now having become dead (he being about a hundred years old), and the deadening of Sarah's womb:
20 but was not staggered at the promise of God through unbelief but waxed strong through faith,

21 giving glory to God, and being fully assured that
what He has promised, He is able also to perform.
22 Wherefore also it was reckoned unto him for
23 righteousness. Now it was not written for his
24 sake alone that it was reckoned unto him; but for
our sake also, unto whom it is about to be reck-
oned, who believe on Him who raised Jesus our
25 Lord from the dead, who was delivered up because
of our trespasses, and was raised because of our
justification.

CHAPTER 5

BEING therefore justified by faith let us
have peace with God through our Lord Jesus
2 Christ by whom also we have had access by faith
into this grace wherein we stand; and let us re-
3 joice in hope of the glory of God. And not only
so but let us also rejoice in our tribulations know-
4 ing that tribulation worketh patience; and pa-
5 tience, experience; and experience, hope: and
hope putteth not to shame because the love of God
has been shed abroad in our hearts through the
6 Holy Spirit who has been given unto us. For
while we were yet weak in due season Christ died
7 for the ungodly. For scarcely for a righteous
man will one die yet peradventure for a good
man some one would possibly even dare to die.
8 But God commendeth His own love toward us in
that while we were yet sinners Christ died for us.
9 Much more then being now justified by His blood
10 shall we be saved from wrath through Him. For
if being enemies we were reconciled to God
through the death of His Son, much more being
11 reconciled shall we be saved by His life; and not
only so, but also rejoicing in God through our

Lord Jesus Christ through whom we now received the reconciliation.

12 Therefore as through one man sin entered into the world and death through sin and so death
13 passed unto all men for that all sinned: — for until the law sin was in the world but sin is not reck-
14 oned, there being no law. Nevertheless death reigned from Adam until Moses even over those who did not sin after the likeness of Adam's transgression, who is a type of Him who is about to
15 come. But not as the trespass so also is the free gift. For since by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ,
16 abound unto the many. And not as through one having sinned is the gift; for the judgment indeed is of one unto condemnation, but the free gift is
17 of many trespasses unto justification. For since by the trespass of the one death reigned through the one; much more shall they who receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ.
18 So then as through the trespass of one the judgment came unto all men to condemnation; even so through the righteousness of One the free gift
19 came unto all men to justification of life. For as through the one man's disobedience the many were constituted sinners, even so through the obedience of the One shall the many be consti-
20 tuted righteous. And the law came in beside that the trespass might abound, but where sin
21 abounded grace did superabound: that as sin reigned in death even so might grace reign through righteousness unto eonian life through Jesus Christ our Lord.

CHAPTER 6

WHAT shall we say then? Shall we con-
2 tinue in sin that grace may abound? Be it not
so. We who died to sin, how shall we any longer
3 live therein? Or are ye ignorant that as many as
were baptized into Christ Jesus were baptized in-
4 to His death? We were buried therefore with
Him through baptism into His death: that just as
Christ was raised from the dead through the glory
of the Father, so we also might walk in newness
5 of life. For since we have become united with
the likeness of His death, we shall be also in the
6 likeness of His resurrection; knowing this that
our old man was crucified with *Him* that the body
of sin might be done away, that so we should no
7 longer be in bondage to sin; for he who died has
8 been justified from sin. But since we died with
Christ we believe that we shall also live with Him;
9 knowing that Christ being raised from the dead
dieth no more, death no more hath dominion over
10 Him. For the death that He died, He died unto
sin: but the life that He liveth, He liveth unto
11 God. Even so reckon ye also yourselves to be
dead indeed unto sin, but living unto God in Christ
Jesus.
12 Let not sin therefore reign in your mortal
13 body that ye should obey the lusts thereof; nei-
ther present your members as instruments of un-
righteousness unto sin; but present yourselves
unto God, as living from the dead, and your mem-
bers as instruments of righteousness unto God.
14 For sin shall not have dominion over you, for ye
are not under law but under grace.
15 What then? shall we sin, because we are not
16 under law, but under grace? Be it not so. Know
ye not that to whom ye present yourselves bond-

servants unto obedience, his bondservants ye are
whom ye obey; whether of sin unto death, or of
17 obedience unto righteousness? But thanks be
to God, that whereas ye were bondservants of sin,
ye became obedient from the heart to that form
18 of teaching whereunto ye were delivered; and be-
ing made free from sin ye became bondservants
19 of righteousness. I speak after the manner of
men because of the infirmity of your flesh: for as
ye presented your members bondservants to un-
cleanness and to lawlessness unto lawlessness,
even so now present your members bondservants
20 to righteousness unto sanctification. For when
ye were bondservants of sin, ye were free from
21 righteousness. What fruit therefore were ye
having then in the things whereof ye are now a-
shamed? for the end of those things is death.
22 But now being made free from sin, and becoming
bondservants to God, ye have your fruit unto
23 sanctification and the end eonian life. For the
wages of sin is death, but the free gift of God is
eonian life in Christ Jesus our Lord.

CHAPTER 7

OR are ye ignorant, brethren (for I speak to
those who are knowing the law), that the law
hath dominion over a man for so long time as he
2 may live? For the married woman to the living
husband hath been bound by law; but if the hus-
band may die, she has been discharged from the
3 law of the husband. So then, if while the hus-
band liveth she may be joined to another man,
she shall be called an adulteress; but if the hus-
band may die, she is free from the law, so that
she is no adulteress, being joined to another man.
4 Wherefore, my brethren, ye also were made dead
to the law through the body of Christ; that ye

should be joined to another, even to Him who was raised from the dead, that we might bring forth
5 fruit unto God. For when we were in the flesh, the passions of sins which were through the law were working in our members to bring forth fruit
6 unto death. But now we were discharged from the law dying to that wherein we were held, so that we serve in newness of the Spirit and not in oldness of the letter.

7 What shall we say then? Is the law sin? Be it not so. Howbeit I knew not sin except through the law, for I knew not coveting except
8 the law was saying, Thou shalt not covet: but sin taking occasion wrought in me through the commandment all manner of coveting, for apart from
9 the law sin is dead. And I was living apart from the law once, but the commandment coming sin
10 revived and I died; and the commandment which
11 was unto life this I found to be unto death, for sin taking occasion through the commandment
12 deceived me and through it slew me. So that the law indeed is holy, and the commandment holy
13 and righteous and good. Did then that which is good become death unto me? Be it not so. But sin that it might be shown to be sin by working death to me through that which is good, that through the commandment sin might become ex-
14 ceeding sinful. For we know that the law is
15 spiritual, but I am carnal sold under sin. For that which I do I know not, for not what I would that do I practise; but what I hate that I do.
16 But since what I would not, that I do, I consent
17 unto the law that it is good. So now it is no more
18 I who do it but sin which dwelleth in me. For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with me, but to

19 do that which is good is not. For the good which
I would I do not, but the evil which I would not
20 that I practise. But if what I would not, that I
do, it is no more I who am working it but sin
21 which dwelleth in me. I find then the law, that
22 to me who would do good evil is present. For I
delight in the law of God after the inward man:
23 but I see a different law in my members warring
against the law of my mind, and bringing me into
captivity to the law of sin which is in my mem-
24 bers. O wretched man that I am! who shall de-
25 liver me out of the body of this death? Thanks
be to God through Jesus Christ our Lord. So
then I myself with the mind indeed serve the law
of God but with the flesh the law of sin.

CHAPTER 8

THERE is therefore now no condemnation to
2 those who are in Christ Jesus. For the law of the
Spirit of life in Christ Jesus made me free from
3 the law of sin and death. For what the law was
powerless to do in that it was weak through the
flesh, God, sending His own Son in the likeness
of sinful flesh and as an offering for sin con-
4 demned sin in the flesh, that the righteousness of
the law might be fulfilled in us who walk not after
5 the flesh but after the Spirit. For they who are
after the flesh do mind the things of the flesh, but
they who are after the Spirit the things of the
6 Spirit. For the mind of the flesh is death, but
7 the mind of the Spirit is life and peace: because
the mind of the flesh is enmity against God, for
it does not submit itself to the law of God neither
8 indeed can it: and they who are in the flesh are
9 not able to please God. But ye are not in the flesh
but in the Spirit if so be that the Spirit of God

dwelleth in you. But if any man hath not the
10 Spirit of Christ he is none of His. And if Christ
is in you the body is dead because of sin, but the
11 Spirit is life because of righteousness. But if
the Spirit of Him who raised up Jesus from the
dead dwelleth in you, He who raised up Christ Je-
sus from the dead shall also quicken your mortal
bodies through His Spirit who dwelleth in you.
12 So then, brethren, we are debtors, not to the
13 flesh to live according to the flesh: for if ye may
live according to the flesh ye are about to die, but
if by the Spirit ye put to death the doings of the
14 body ye shall live. For as many as are led by the
15 Spirit of God these are sons of God. For ye re-
ceived not the spirit of bondage again to fear, but
ye received the Spirit of adoption whereby we cry,
16 Abba, Father. The Spirit Himself beareth wit-
ness with our spirit that we are children of God;
17 and if children also heirs, heirs indeed of God and
joint-heirs with Christ, if so be that we suffer to-
gether that we may be also glorified together.
18 For I reckon that the sufferings of this pres-
ent time are not worthy to be compared with the
19 glory about to be revealed unto us. For the ear-
nest expectation of the creation waiteth for the
20 revealing of the sons of God. For the creation
was subjected to vanity, not willingly, but by rea-
21 son of Him who subjected it in hope that the crea-
tion itself also shall be delivered from the bondage
of corruption into the liberty of the glory of the
22 children of God. For we know that the whole
creation groaneth and travaileth in pain together
23 until now. And not only so, but ourselves also
having the firstfruit of the Spirit, even we our-
selves groan within ourselves waiting for our
24 adoption, the redemption of our body. For in

hope were we saved, but hope beheld is not hope,
for who hopeth for that which he beholdeth?
25 But if we hope for that which we see not then do
we with patience wait for it.
26 And in like manner the Spirit also helpeth to-
gether in our infirmity; for we know not what we
should pray for as it is necessary, but the Spirit
Himself maketh intercession for us with groan-
27 ings unutterable; and He who searcheth the
hearts knoweth what is the mind of the Spirit, be-
cause He maketh intercession for the saints [1]ac-
28 cording to God. And we know that to those who
love God [2]all things work together for good, to
those who are called according to His purpose.
29 For whom He foreknew He also foreordained to
be conformed to the image of His Son, that He
might be the firstborn among many brethren:
30 and whom He foreordained, them He also called:
and whom He called, them He also justified: and
whom He justified, them He also glorified.
31 What then shall we say to these things? If
32 God is for us, who is against us? He at least
who spared not His own Son but delivered Him
up for us all, how shall He not also with Him free-
33 ly give us all things? Who shall lay anything
to the charge of God's elect? Is it God who justi-
34 fieth? who is he who condemneth? Is it Christ
Jesus who died, yea rather, who was raised from
the dead, who is at the right hand of God, who
35 also maketh intercession on our behalf? Who
shall separate us from the love of Christ? shall
tribulation or anguish or persecution or famine
36 or nakedness or peril or sword? Even as it has
been written, For Thy sake we are killed all the

1 or, according to the will of God
2 or, God worketh all things

day long, we were accounted as sheep for the
37 slaughter. Nay, in all these things we are more
38 than conquerors through Him who loved us. For
I have been persuaded that neither death nor life
nor angels nor principalities nor things present
39 nor things to come nor powers nor height nor
depth nor any other creature shall be able to sepa-
rate us from the love of God which is in Christ
Jesus our Lord.

CHAPTER 9

I say the truth in Christ, I lie not, my con-
science bearing witness with me in the Holy Spirit
2 that I have great grief and unceasing pain in my
3 heart. For I could wish that I myself were [1]ac-
cursed from Christ for my brethren's sake, my
4 kinsmen according to the flesh, who are Israelites,
whose is the adoption and the glory and the cov-
enants and the giving of the law and the service
5 of God and the promises; whose are the fathers
and of whom is Christ as concerning the flesh,
who is over all, God blessed unto the ages.
6 Amen. But it is not as though the word of God
hath failed. For they are not all Israel who are
7 of Israel, neither because they are Abraham's
seed are they all children, but in Isaac shall thy
8 seed be called. That is, it is not the children of
the flesh who are children of God, but the chil-
9 dren of the promise are reckoned for a seed. For
this is the word of promise, According to this sea-
10 son will I come and Sarah shall have a son. And
not only so, but Rebecca also having conceived by
11 one even by our father Isaac — for the children
being not yet born neither having done anything

1 Greek anathema

good or evil, that the purpose of God according to
election might stand, not of works, but of Him
12 who calleth, it was said unto her, The elder shall
13 serve the younger. Even as it has been written
Jacob I loved but Esau I hated.
14 What shall we say then? Is there injustice
15 with God? Be it not so. For He saith to Moses,
I will have mercy on whom I have mercy and I
will have compassion on whom I have compassion.
16 So then it is not of him who willeth nor of him
17 who runneth, but of God who hath mercy. For
the scripture saith unto Pharaoh, For this very
purpose did I raise thee up that I might show in
thee My power, and that My name might be pub-
18 lished abroad in all the earth. So then He hath
mercy on whom He will and whom He will He
hardeneth.
19 Thou wilt say then unto me, Why doth He
still find fault? For who hath withstood His
20 will? Nay but, O man, who art thou who repli-
est against God? Shall the thing formed say to
Him who formed it, Why didst Thou make me
21 thus? Or hath not the potter authority over the
clay, from the same lump to make one indeed a
vessel unto honor and another without honor?
22 What if God willing to show His wrath and
to make His power known, endured with much
longsuffering vessels of wrath fitted unto de-
23 struction: and that He might make known the
riches of His glory upon vessels of mercy which
24 He afore prepared unto glory, even us, whom He
also called, not from the Jews only but also from
25 the Gentiles? And He saith also in Hosea, I will
call them My people who were not My people, and
26 her beloved who was not beloved. And it shall
be that in the place where it was said unto them,

Ye are not My people, there shall they be called
27 sons of the living God. And Isaiah crieth concerning Israel, Though the number of the children of Israel may be as the sand of the sea, the rem-
28 nant shall be saved: for the Lord will execute His word upon the earth finishing it and cutting it
29 short. And as Isaiah hath said before, Except the Lord of Sabaoth hath left us a seed, we had become as Sodom and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles who followed not after righteousness attained to righteousness, even the righteousness which is of
31 faith; but Israel following after a law of right-
32 eousness did not arrive at that law. Wherefore? Because they sought it not by faith but as by works. They stumbled at the stone of stumbling,
33 even as it has been written, Behold, I lay in Zion a stone of stumbling and a rock of offence, and he who believeth on Him shall not be put to shame.

CHAPTER 10

BRETHREN, my heart's desire indeed and my supplication to God for them is for their sal-
2 vation. For I bear them witness that they have a zeal for God, but not according to knowledge.
3 For being ignorant of God's righteousness and seeking to establish their own, they did not sub-
4 ject themselves to the righteousness of God. For Christ is the end of the law unto righteousness
5 to every one who believeth. For Moses writeth that the man who doeth the righteousness which
6 is of the law shall live thereby. But the right-eousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that

7 is, to bring Christ down:) or, Who shall descend
into the abyss? (that is, to bring Christ up from
8 the dead.) But what saith it? The word is nigh
thee in thy mouth and in thy heart: that is, the
9 word of faith which we proclaim; because if thou
mayest confess with thy mouth Jesus as Lord and
mayest believe in thy heart that God raised Him
10 from the dead, thou shalt be saved: for with the
heart man believeth unto righteousness, and with
the mouth confession is made unto salvation.
11 For the scripture saith, Whosoever believeth on
12 Him shall not be put to shame. For there is no
distinction between Jew and Greek, for the same
13 Lord of all is rich unto all who call upon Him, for
whosoever may call upon the name of the Lord
14 shall be saved. How then shall they call on Him
in whom they did not believe? and how shall they
believe in Him of whom they did not hear? and
15 how shall they hear without preaching? and how
shall they preach except they may be sent? even
as it has been written, How beautiful are the feet
of those who bring glad tidings of good things!
16 But they did not all hearken to the glad ti-
dings. For Isaiah saith, Lord, who believed our
17 report? So faith cometh by hearing and hearing
18 through the word of Christ. But I say, Did they
not hear? Yea verily, their sound went out into
all the earth and their words unto the ends of the
19 inhabited earth. But I say, Did Israel not know?
First Moses saith, I will provoke you to jealousy
with that which is no nation, with a nation void
20 of understanding will I anger you. And Isaiah
is very bold and saith, I found of those who
sought Me not, I became manifest unto those who
21 asked not for Me. But as to Israel he saith, All
the day long did I spread out My hands unto a dis-
obedient and gainsaying people.

CHAPTER 11

I say then, Did God cast off His people? Be
it not so. For I also am an Israelite, of the seed
2 of Abraham, of the tribe of Benjamin. God did
not cast off His people whom He foreknew. Or
know ye not what the scripture saith by Elijah?
3 how he interceded with God against Israel, Lord,
they killed Thy prophets, they digged down Thine
altars, and I was left alone, and they seek my life.
4 But what saith the divine answer unto him? I
left for Myself seven thousand men who did not
5 bow the knee to Baal. Even so then at this pres-
ent time also there hath been a remnant according
6 to the election of grace. But if it is by grace it
is no more of works, otherwise grace is no more
7 grace. What then? That which Israel seeketh
for that he obtained not, but the election obtained
8 it and the rest were hardened, according as it has
been written, God gave them a spirit of stupor,
eyes that they should not see and ears that they
9 should not hear unto this day. And David saith,
Let their table be made a snare and a trap and a
10 stumblingblock and a recompense unto them; let
their eyes be darkened that they may not see, and
11 bow thou down their back alway. I say then,
Did they stumble that they might fall? Be it
not so: but by their fall salvation *is come* unto the
12 Gentiles to provoke them to jealousy. Now if
their fall is the riches of the world and their loss
the riches of the Gentiles, how much more their
fulness?
13 But I speak to you Gentiles: inasmuch then
as I am indeed an apostle of Gentiles I glorify my
14 ministry, if by any means I may provoke to jeal-
ousy mine own flesh and may save some of them.
15 For if the casting away of them is the reconciling

of the world, what shall the receiving of them be
16 but life from the dead? And if the firstfruit is
holy, so is the lump: and if the root is holy, so are
17 the branches. But if some of the branches were
broken off and thou being a wild olive wast
grafted in among them, and didst become par-
taker with them of the root and the fatness of the
18 olive tree, glory not over the branches: but if thou
gloriest, thou bearest not the root, but the root
19 thee. Thou wilt say then, Branches were broken
20 off that I might be grafted in. Well; by their un-
belief they were broken off and thou standest by
21 faith. Be not highminded but fear, for if God
spared not the natural branches neither will He
22 spare thee. Behold then the goodness and sever-
ity of God: toward those who fell, severity; but
toward thee, God's goodness, if thou mayest con-
tinue in His goodness: otherwise thou also shalt
23 be cut off. And they also if they may not con-
tinue in unbelief shall be grafted in, for God is
24 able to graft them in again. For if thou wast
cut out of that which is by nature a wild olive
tree and wast grafted contrary to nature into a
good olive tree, how much more shall these which
are the natural branches be grafted into their own
olive tree?

25 For I would not, brethren, have you to be
ignorant of this mystery that ye may not be wise
in your own conceits, that a hardening in part
hath befallen Israel until the fulness of the Gen-
26 tiles may come in; and so all Israel shall be saved:
even as it is written, There shall come out of Zion
the Deliverer, He shall turn away ungodliness
27 from Jacob. And this is My covenant unto them
28 when I may take away their sins. As touching
the gospel indeed they are enemies for your sakes,

but as touching the election they are beloved for
29 the fathers' sakes. For the gifts and the calling
30 of God are without repentance. For as ye in time
past were disobedient to God but now obtained
31 mercy by their disobedience, even so these also
now were disobedient that by the mercy *shown* to
32 you they also may now obtain mercy. For God
hath shut up all together unto disobedience that
He might have mercy upon all.
33 O the depth of the riches both of the wisdom
and the knowledge of God! how unsearchable are
34 His judgments and untraceable His ways! For
who did know the mind of the Lord? or who be-
35 came His counsellor? or who first gave to Him and
36 it shall be given back to him again? For out of
Him and through Him and into Him are all things.
To Him be glory unto the ages. Amen.

CHAPTER 12

I beseech you therefore, brethren, by the
compassions of God to present your bodies a liv-
ing sacrifice, holy, wellpleasing to God, which is
2 your rational divine service. And be not fash-
ioned according to this age, but be ye transformed
by the renewing of your mind, that ye may prove
what is the good and wellpleasing and perfect will
of God.
3 For I say through the grace that was given
me, to every man who is among you, not to think
of himself more highly than it is necessary to
think; but so to think as to think soberly, accord-
ing as God hath dealt to each man a measure of
4 faith. For even as we have many members in one
body and all the members have not the same
5 office, so we who are many are one body in Christ
6 and severally members one of another. And hav-

ing gifts differing according to the grace that was
given to us; whether prophecy, *let us prophesy*
7 according to the proportion of our faith; or min-
istry, *let us give ourselves* to our ministry; or he
8 who teacheth, to his teaching; or he who exhort-
eth, to his exhorting; he who giveth, *let him do*
it with liberality; he who ruleth, with diligence;
9 he who showeth mercy, with cheerfulness. Let
love be without hypocrisy, abhorring that which
10 is evil, cleaving to that which is good; in love of
the brethren be tenderly affectioned one to an-
11 other, in honor preferring one another; in dili-
gence not slothful, fervent in spirit, serving the
12 Lord; rejoicing in hope, patient in tribulation,
13 continuing steadfastly in prayer; communicating
to the necessities of the saints, pursuing hospi-
14 tality. Bless them who persecute you, bless and
15 curse not. Rejoice with the rejoicing, weep with
16 the weeping, being of the same mind one toward
another, setting not your mind on high things,
but being led along by things that are lowly. Be
17 not wise in yourselves, rendering to no man evil
for evil, taking thought for things honorable in
18 the sight of all men. If it be possible, as much as
19 in you lieth, being at peace with all men. Aveng-
ing not yourselves, beloved, but give place unto
wrath: for it has been written, Vengeance belong-
eth unto Me, I will recompense saith the Lord.
20 But if thine enemy may hunger, feed him; if he
may thirst, give him to drink; for in so doing thou
21 shalt heap coals of fire upon his head. Be not
overcome of evil but overcome evil with good.

CHAPTER 13

LET every soul be in subjection to the higher
authorities; for there is no authority but of God,

and those *authorities* which are have been ar-
2 ranged by God. Therefore he who resisteth the
authority hath withstood the arrangement of
God, and they who withstand shall receive to
3 themselves judgment. For rulers are not a ter-
ror to the good work but to the evil. And would-
est thou have no fear of the authority? do that
which is good and thou shalt have praise from the
4 same, for he is a minister of God to thee for good.
But if thou mayest do that which is evil, be afraid,
for he beareth not the sword in vain, for he is a
minister of God an avenger for wrath to him who
5 practiseth evil. Wherefore ye must needs be in
subjection, not only because of the wrath but also
6 on account of conscience. For because of this
pay ye tribute also, for they are ministers of God's
service attending continually upon this very
7 thing. Render to all their dues: tribute to whom
tribute, custom to whom custom, fear to whom
8 fear, honor to whom honor. Owe no man any-
thing save to love one another, for he who loveth
9 the other hath fulfilled the law. For this, Thou
shalt not commit adultery, Thou shalt not kill,
Thou shalt not steal, (Thou shalt not bear false
witness,) Thou shalt not covet, and if there be
any different commandment it is summed up in
this word, namely, Thou shalt love thy neighbor
10 as thyself. Love worketh no ill to his neighbor,
love therefore is the fulness of the law.
11 And this, knowing the season that already it
is time for you to be awakened out of sleep for
now is our salvation nearer than when we be-
12 lieved. The night is far spent and the day has
drawn near, let us therefore cast off the works of
darkness and let us put on the armour of light.
13 Let us walk becomingly as in the day; not in rev-

ellings and drunkennesses, not in chamberings
and wantonnesses, not in strife and jealousy.
14 But put on the Lord Jesus Christ and make not
provision for the lusts of the flesh.

CHAPTER 14

BUT him who is weak in faith receive ye,
2 yet not for [1]decisions of disputations. One man
hath faith to eat all things, but he who is weak
3 eateth herbs. Let not him who eateth set at
nought him who eateth not, and let not him who
eateth not judge him who eateth, for God re-
4 ceived him. Who art thou who judgest the
household servant of another, to his own master
he standeth or falleth. Yea, he shall be made to
stand, for the Lord is able to make him stand.
5 One man esteemeth one day above another, an-
other esteemeth every day alike. Let each man
6 be fully assured in his own mind. He who re-
gardeth the day, regardeth it unto the Lord; (and
he who regardeth not the day, to the Lord he re-
gardeth it not;) and he who eateth, eateth unto
the Lord, for he giveth God thanks; and he who
eateth not, unto the Lord he eateth not, and giv-
7 eth God thanks. For none of us liveth to himself
8 and none dieth to himself. For whether we live
we live unto the Lord, or whether we die we die
unto the Lord: whether we live therefore or die
9 we are the Lord's. For to this end Christ died
and lived again that He might be Lord of both the
10 dead and the living. But why dost thou judge
thy brother? or why dost thou even set at nought
thy brother? for we shall all stand before the
11 judgment-seat of [2]God. For it has been written,

1 or, judging his doubtful thoughts
2 many manuscripts have Christ

As I live, saith the Lord, to Me every knee shall
12 bow, and every tongue shall confess to God. So
then each one of us shall give account of himself
to God.
13 Let us not therefore judge one another any
more; but judge ye this rather, that no man put
a stumblingblock in his brother's way or an oc-
14 casion of falling. I know and have been per-
suaded in the Lord Jesus that nothing is unclean
of itself, save that to him who accounteth any
15 thing to be unclean to him it is unclean. For if
because of food thy brother is grieved, thou walk-
est no longer in love. Destroy not with thy food
16 him for whom Christ died. Let not then your
17 good be evil spoken of, for the kingdom of God is
not food and drink but righteousness and peace
18 and joy in the Holy Spirit. For he who herein
serveth Christ is wellpleasing to God and ap-
19 proved of men. So then let us follow after the
things *which make for* peace, and things where-
20 by we may edify one another. Destroy not for
food's sake the work of God. All things indeed
are clean, howbeit it is evil for that man who eat-
21 eth with offence. It is good not to eat flesh nor
to drink wine nor to do anything whereby thy
brother stumbleth (or is offended or is weak).
22 The faith which thou hast, have thou to thyself
before God. Happy is he who judgeth not him-
23 self in that which he approveth. But he who
doubteth hath condemned himself if he eat, be-
cause it is not of faith; and whatsoever is not of
faith is sin.

CHAPTER 15

NOW we who are strong ought to bear the
infirmities of the weak and not to please ourselves.
2 Let each one of us please his neighbor for his

3 good to edification. For Christ also pleased not
Himself, but as it has been written, The re-
proaches of those who reproached Thee fell upon
4 Me. For whatsoever things were written afore-
time were written for our learning that through
patience and through comfort of the scriptures
5 we might have hope. Now the God of patience
and of comfort grant you to be of the same mind
6 one with another according to Christ Jesus, that
with one accord ye may with one mouth glorify
the God and Father of our Lord Jesus Christ.
7 Wherefore receive ye one another even as Christ
8 also received you to the glory of God. For I say
that Christ hath been made a minister of the cir-
cumcision for the truth of God that He might
9 confirm the promises given unto the fathers, and
that the Gentiles might glorify God for His mercy
as it has been written, Therefore will I give praise
unto Thee among the Gentiles and sing unto Thy
10 name. And again He saith, Rejoice, ye Gentiles,
11 with His people. And again, Praise the Lord all
ye Gentiles, and let all the peoples praise Him.
12 And again, Isaiah saith, There shall be the root
of Jesse, and He who ariseth to rule over the Gen-
13 tiles; on Him shall the Gentiles hope. Now the
God of hope fill you with all joy and peace in be-
lieving, that ye may abound in hope in the power
of the Holy Spirit.

14 And I myself also have been persuaded of
you, my brethren, that ye yourselves are full of
goodness, filled with all knowledge, being able
15 also to admonish one another. But (brethren) I
wrote the more boldly unto you in some measure
as putting you again in remembrance, because of
16 the grace that was given me of God; that I should
be a minister of Christ Jesus unto the Gentiles,

doing priestly service in the gospel of God that
the offering up of the Gentiles might be made ac-
ceptable having been sanctified by the Holy Spirit.
17 I have therefore my glorying in Christ Jesus in
18 things pertaining to God. For I will not dare to
speak of any things save those which Christ
wrought through me for the obedience of the Gen-
19 tiles, by word and deed, in the power of signs and
wonders, in the power of the Holy Spirit; so that
from Jerusalem and round about even unto Illyri-
cum, I have fully preached the gospel of Christ;
20 yea, making it my ambition to preach the gospel,
not where Christ was named that I might not
21 build upon another man's foundation; but as it
has been written, They shall see to whom no ti-
dings of Him came, and they who have not heard
shall understand.
22 Wherefore also I was hindered these many
23 times from coming to you: but now, having no
more any place in these regions, and having these
24 many years a longing to come unto you, whenso-
ever I may go unto Spain (for I hope to see you
in my journeying and to be brought on my way
thitherward by you, if first in some measure I
shall have been satisfied with your company.)—
25 but now I go unto Jerusalem ministering unto the
26 saints. For it was the good pleasure of Macedo-
nia and Achaia to make a certain contribution for
the poor among the saints who are at Jerusalem.
27 For it was their good pleasure, and their debtors
they are. For if the Gentiles were made par-
takers of their spiritual things, they owe it to
them also to minister unto them in physical
28 things. Having accomplished this therefore, and
having sealed to them this fruit I will go on by
29 you unto Spain. And I know that coming unto

you, I shall come in the fulness of the blessing
(of the gospel) of Christ.
30 Now I beseech you, brethren, by our Lord
Jesus Christ and by the love of the Spirit, to strive
together with me in your prayers to God for me;
31 that I may be delivered from them who are dis-
obedient in Judaea, and that my ministration
which I have for Jerusalem may be acceptable to
32 the saints; that I coming unto you in joy through
the will of God may together with you find rest.
33 Now the God of peace be with you all. Amen.

CHAPTER 16

I commend unto you Phoebe our sister being
a minister of the church that is at Cenchreae,
2 that ye receive her in the Lord worthily of the
saints, and that ye assist her in whatsoever mat-
ter she may have need of you, for she herself also
was a helper of many and of mine own self.
3 Salute Prisca and Aquila my fellow-workers
4 in Christ Jesus who for my life laid down their
own necks, unto whom not only I give thanks but
5 also all the churches of the Gentiles, and *salute*
the church that is in their house. Salute Epaen-
etus my beloved who is the firstfruits of Asia un-
6 to Christ. Salute Mary who labored much for
7 you. Salute Andronicus and Junias my kinsmen
and my fellow-prisoners, who are of note among
the apostles, who also have been in Christ before
8 me. Salute Ampliatus my beloved in the Lord.
9 Salute Urbanus our fellow-worker in Christ and
10 Stachys my beloved. Salute Apelles the approved
in Christ. Salute them who are of the household
11 of Aristobulus. Salute Herodion my kinsman.
Salute them of the household of Narcissus who
12 are in the Lord. Salute Tryphaena and Tryphosa

who labored in the Lord. Salute Persis the be-
13 loved who labored much in the Lord. Salute Ru-
fus the chosen in the Lord and his mother and
14 mine. Salute Asyncritus, Phlegon, Hermes, Pat-
15 robas, Hermas, and the brethren with them. Sa-
lute Philologus and Julia, Nereus and his sister
and Olympas and all the saints who are with them.
16 Salute one another with a holy kiss. All the
churches of Christ salute you.
17 Now I beseech you, brethren, mark them who
are causing the divisions and occasions of stum-
bling contrary to the doctrine which ye learned,
18 and turn away from them. For they who are
such serve not our Lord Christ but their own
stomach, and by their smooth and flattering
speech they deceive the hearts of the innocent.
19 For your obedience is come abroad unto all men.
I rejoice therefore over you: but I wish you to be
wise unto that which is good, and simple minded
20 unto that which is evil. And the God of peace
shall bruise Satan under your feet quickly. The
grace of our Lord Jesus Christ be with you.
21 Timothy my fellow-worker saluteth you, and
22 Lucius and Jason and Sosipater my kinsmen. I
Tertius who wrote the epistle salute you in the
23 Lord. Gaius my host and of the whole church
saluteth you. Erastus the treasurer of the city
24 saluteth you, and Quartus the brother. (The
grace of our Lord Jesus Christ be with you all.
Amen.)
25 Now to Him who has power to stablish you
according to my gospel even the preaching of Je-
sus Christ, according to the revelation of the mys-
tery having been kept in silence in the times of
26 the ages, but now having been manifested also
through the scriptures of the prophets, according

to the commandment of the eonian God, having been made known unto all the nations unto obe-
27 dience of faith; to the only wise God, through Jesus Christ, to whom be the glory unto the ages. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

CHAPTER 1

PAUL a called apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, having been sanctified in Christ Jesus, called saints, with all who call upon the name of our Lord Jesus Christ in every place their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always concerning you for the grace of God which was given you in Christ Jesus, that in every thing ye were enriched in Him, in all utterance and all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end *that ye be* unaccused in the day of our Lord Jesus Christ. God is faithful by whom ye were called into the fellowship of His Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name of our Lord Jesus Christ that ye may all speak the same thing, and that there may be no divisions among you, but that ye may be perfected together in the same mind and in the same judgment. For it was signified unto me concerning you, my brethren, by those *of the household* of Chloe that there are contentions among you. Now this I say that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Has Christ been divided? was Paul

crucified for you? or were ye baptized into the
14 name of Paul? I thank God that I baptized none
15 of you save Crispus and Gaius, lest any man
should say that ye were baptized into my name.
16 And I baptized also the household of Stephanas,
besides I know not whether I baptized any other.
17 For Christ sent me not to baptize but to preach
the gospel, not in wisdom of discourse that the
18 cross of Christ should not be made void. For
the word of the cross is to those who are perish-
ing foolishness, but unto us who are being saved
19 it is the power of God. For it has been written,
I will destroy the wisdom of the wise, and the in-
20 telligence of the intelligent will I reject. Where
is the wise? where is the scribe? where is the
disputer of this age? Did not God make foolish
21 the wisdom of the world? For seeing that in the
wisdom of God the world through its wisdom
knew not God, it was God's good pleasure through
the foolishness of the gospel message to save
22 those who believe. Seeing that also Jews ask for
23 signs and Greeks seek after wisdom; but we
preach Christ crucified, unto Jews indeed a stum-
24 blingblock and unto Gentiles foolishness, but un-
to those who are called both Jews and Greeks
Christ the power of God and the wisdom of God.
25 Because the foolishness of God is wiser than men
and the weakness of God is stronger than men.
26 For ye behold your calling, brethren, how
that not many wise after the flesh, not many
27 mighty, not many noble, *are called*: but God
chose the foolish things of the world that He
might put to shame those who are wise, and God
chose the weak things of the world that He might
28 put to shame the things that are strong, and the
base things of the world and the things that are

despised did God choose, yea and the things that
are not, that He might bring to nought the things
29 that are, that no flesh should glory before God.
30 But of Him are ye in Christ Jesus who was made
unto us wisdom from God, both righteousness and
31 sanctification and redemption: that according as
it is written, He who glorieth let him glory in the
Lord.

CHAPTER 2

AND I, brethren, coming unto you came not
with excellency of speech or of wisdom proclaim-
2 ing to you the [1]mystery of God. For I deter-
mined not to know anything among you save Je-
3 sus Christ and Him crucified. And I was with
you in weakness and in fear and in much trem-
4 bling. And my speech and my preaching were
not in persuasive words of wisdom but in demon-
5 stration of the Spirit and of power, that your
faith should not be in the wisdom of men but in
the power of God.
6 Howbeit we speak wisdom among the full
grown, yet a wisdom not of this age nor of the
rulers of this age which are coming to nought;
7 but we speak God's wisdom in a mystery even the
wisdom that hath been hidden, which God fore-
8 ordained before the ages unto our glory; which
none of the rulers of this age has known, for had
they known it they would not have crucified the
9 Lord of glory; but as it is written, Things which
eye saw not and ear heard not and which entered
not into the heart of man, whatsoever things God
10 prepared for those who love Him. But unto us
God revealed them through the Spirit, for the
Spirit searcheth all things yea the deep things of

1 or testimony

11 God. For who among men knoweth the things of
a man save the spirit of the man which is in him?
even so the things of God none hath known save
12 the Spirit of God. But we received not the spirit
of the world but the Spirit who is of God, that
we might know the things that were freely given
13 to us by God. Which things also we speak, not
in teachings in words of man's wisdom but in
teachings of the Spirit, comparing spiritual
14 things with spiritual. Now the natural man re-
ceiveth not the things of the Spirit of God, for
they are foolishness unto him, and, he is not able
to know them because they are spiritually dis-
15 cerned. But he who is spiritual discerneth in-
deed all things, and he himself is discerned of no
16 man. For who did know the mind of the Lord,
who shall instruct him? But we have the mind
of Christ.

CHAPTER 3

AND I, brethren, was not able to speak unto
you as unto spiritual but as unto carnal, as unto
2 babes in Christ. I fed you with milk not with
meat, for ye were not yet able to bear it; nay not
3 even now are ye able, for ye are yet carnal; for
whereas there is among you jealousy and strife,
are ye not carnal and walk after the manner of
4 men? For whensoever anyone may say, I am of
Paul; and another, I am of Apollos; are ye not
5 men? What then is Apollos? and what is Paul?
Ministers through whom ye believed; and each
6 as the Lord gave to him. I planted, Apollos
7 watered, but God gave the increase. So then
neither is he who planteth anything nor he who
8 watereth, but God who giveth the increase. Now
he who planteth and he who watereth are one, but

each shall receive his own reward according to
9 his own labor. For we are God's fellow-workers,
ye are God's farm, ye are God's building.
10 According to the grace of God which was
given unto me as a wise masterbuilder I laid a
foundation, and another buildeth thereon. But
let each man take heed how he buildeth thereon.
11 For other foundation is no man able to lay than
12 that which is laid which is Jesus Christ. But if
any man buildeth on the foundation gold, silver,
13 costly stones, wood, hay, stubble; each man's
work shall be made manifest, for the day shall
declare it, because it is revealed by fire; and the
fire itself shall prove each man's work of what
14 sort it is. If any man's work shall abide which
15 he built thereon he shall receive a reward. If
any man's work shall be burned he shall suffer
loss, but he himself shall be saved, yet so as
through fire.
16 Know ye not that ye are a temple of God and
17 that the Spirit of God dwelleth in you? If any
man destroyeth the temple of God him shall God
destroy, for the temple of God is holy which
temple ye are.
18 Let no man deceive himself. If any man
thinketh that he is wise among you in this age,
let him become a fool that he may become wise.
19 For the wisdom of this world is foolishness with
20 God. For it has been written, He who taketh the
wise in their craftiness: and again, The Lord
knoweth the reasonings of the wise that they are
21 vain. Wherefore let no one glory in men. For
22 all things are yours; whether Paul or Apollos or
Cephas or the world or life or death or things

23 present or things to come, all are yours, and ye
are Christ's and Christ is God's.

CHAPTER 4

LET a man so account of us as of ministers
of Christ and stewards of the mysteries of God.
2 Here moreover it is required in stewards that one
3 may be found faithful. But with me it is a very
small thing that I should be judged of you or of
4 man's day, yea, I judge not mine own self. For I
know nothing against myself, yet not hereby
have I been justified, but He who judgeth me is
5 the Lord. Wherefore judge nothing before the
time until the Lord may come, who will both bring
to light the hidden things of darkness and make
manifest the counsels of the hearts, and then
shall each man have his praise from God.
6 Now these things, brethren, I in a figure
transferred to myself and Apollos for your sakes,
that in us ye might learn not to go beyond the
things which have been written, that no one of
you be puffed up for the one against the other.
7 For who maketh thee to differ? and what hast
thou that thou didst not receive? but if thou didst
receive it, why dost thou glory as not having re-
8 ceived? Already ye have become full, already
ye became rich, ye reigned without us; yea, and
I would indeed that ye did reign that we also
9 might reign with you. For I think God hath set
forth us the apostles last of all as men appointed
to death, for we were made a theatre unto the
10 world and to angels and to men. We are fools for
Christ's sake but ye are wise in Christ, we are
weak but ye are strong, ye have glory but we have
11 dishonor. Unto this present hour we both hun-
ger and thirst and are naked and are buffeted and

12 have no certain dwellingplace, and we toil working
with our own hands, being reviled we bless, being
13 persecuted we endure, being defamed we intreat,
we are made as the filth of the world, the offscour-
ing of all things even until now.
14 I write not these things shaming you, but
15 admonishing you as my beloved children. For
though ye may have ten thousand tutors in Christ
yet *have ye* not many fathers, for in Christ Jesus
16 I begat you through the gospel. I beseech you
17 therefore to become imitators of me. For this
cause I sent unto you Timothy who is my beloved
and faithful child in the Lord, who shall put you
in remembrance of my ways which be in Christ
even as I teach everywhere in every church.
18 Now some are puffed up as though I am not com-
19 ing to you. But I will come to you shortly if the
Lord will, and I will know not the word of them
20 who have been puffed up but the power. For the
kingdom of God is not in word but in power.
21 What will ye? shall I come unto you with a rod
or in love and a spirit of meekness?

CHAPTER 5

IT is actually reported that there is fornica-
tion among you, and such fornication as is not
even among the Gentiles, that one of you hath
2 his father's wife. And ye have been puffed up
and did not rather mourn that he who did this
3 deed might be taken away from among you. For
I verily being absent in body but present in spir-
it have already, as though I were present, judged
4 him who hath so wrought this thing; in the name
of our Lord Jesus, ye being gathered together
and my spirit with the power of our Lord Jesus,
5 to deliver such a one unto Satan for the destruc-

tion of the flesh that the spirit may be saved in
6 the day of the Lord Jesus. Your glorying is not
good. Know ye not that a little leaven leaveneth
7 the whole lump? Purge out the old leaven that
ye may be a new lump, even as ye are unleavened.
For our passover also was sacrificed even Christ;
8 wherefore let us keep the feast, not with old leav-
en neither with the leaven of evil and wickedness,
but with the unleavened bread of sincerity and
9 truth. I wrote unto you in my epistle to have no
10 company with fornicators, not altogether mean-
ing the fornicators of this world, or with the cov-
etous and extortioners, or with idolaters; for then
11 must ye needs go out of the world: but now I
wrote unto you not to keep company if any man
who is named a brother be a fornicator or covet-
ous or an idolater or a reviler or a drunkard or an
12 extortioner, with such a one no, not to eat. For
what have I to do with judging them who are
without? Do not ye judge them who are within,
13 whereas them who are without God judgeth?
Put away the wicked man from among your-
selves.

CHAPTER 6

DARE any of you having a matter against
another go to law before the unrighteous and not
2 before the saints? Or know ye not that the
saints shall judge the world? and if the world is
to be judged by you, are ye unworthy of judging
3 the smallest matters? Know ye not that we shall
judge angels? how much more things that per-
4 tain to this life? If then ye may have to judge
things pertaining to this life, do ye set them to
5 judge who are set at nought in the church? I
say this to move you to shame. Is it so that

there cannot be found among you one wise man,
not even one, who shall be able to decide between
6 his brethren? but brother goeth to law with
7 brother, and that before unbelievers. Nay, already indeed it is altogether a fault in you that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded?
8 Nay, but ye yourselves do wrong and defraud,
9 and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolaters
10 nor adulterers nor effeminate nor sodomites nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God.
11 And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
12 All things are lawful for me but not all things are expedient. All things are lawful for me but I will not be brought under the authority
13 of any. Foods for the stomach, and the stomach for foods: but God will bring to nought both it and them. But the body is not for fornication
14 but for the Lord, and the Lord for the body. And God both raised the Lord and will raise up us
15 through His power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ and make them mem-
16 bers of a harlot? Be it not so. Or know ye not that he who is joined to a harlot is one body? for,
17 The twain, saith He, shall become one flesh. But
18 he who is joined unto the Lord is one spirit. Flee fornication. Every sin whatsoever a man may commit is without the body, but he who committeth fornication sinneth against his own body.

19 Or know ye not that your body is a temple of the
Holy Spirit who is in you whom ye have from
20 God? and ye are not your own, for ye were bought
with a price; glorify God therefore in your body
(and in your spirit which are God's).

CHAPTER 7

NOW concerning the things whereof ye
wrote: It is good for a man not to touch a woman.
2 But because of fornications let each man have his
own wife, and let each woman have her own hus-
3 band. Let the husband render unto the wife her
due, and likewise also the wife unto the husband.
4 The wife hath not authority over her own body,
but the husband; and likewise also the husband
hath not authority over his own body, but the
5 wife. Do not refuse one another except it be by
mutual consent for a season that ye may have
leisure for prayer, and may be together again
that Satan may not tempt you because of your
6 want of self-control. But this I say by way of
7 concession not of commandment. But I would
that all men were even as I myself. Howbeit
each man hath his own gift from God, one indeed
after this manner and another after that.
8 But I say to the unmarried and to widows, It
is good for them if they may abide even as I.
9 But if they have not self-control let them marry,
10 for it is better to marry than to burn. But unto
those who have married I give charge, yet not I
but the Lord, That the wife depart not from her
11 husband (but and if she may depart, let her re-
main unmarried or else be reconciled to her hus-
band): and that the husband leave not his wife.
12 But to the rest say I, not the Lord, If any brother
hath an unbelieving wife and she is content to

13 dwell with him, let him not leave her. And the
woman who hath an unbelieving husband and he
is content to dwell with her, let her not leave her
14 husband. For the unbelieving husband has been
sanctified in the wife and the unbelieving wife
has been sanctified in the brother, else were your
15 children unclean but now are they holy. But if
the unbelieving departeth, let him depart; the
brother or the sister has not come under bondage
in such cases, but God hath called us in peace.
16 For how knowest thou, O wife, whether thou shalt
save thy husband? or how knowest thou, O hus-
17 band, whether thou shalt save thy wife? Only
as the Lord hath distributed to each man, as God
hath called each, so let him walk. And so ordain
18 I in all the churches. Was any man called having
been circumcised? let him not become uncircum-
cised. Hath any been called in uncircumcision?
19 let him not be circumcised. Circumcision is
nothing and uncircumcision is nothing; but the
20 keeping of the commandments of God. Let each
man abide in that calling wherein he was called.
21 Wast thou called being a bondservant? care not
for it, but if thou art able to become free use it
22 rather. For he who was called in the Lord, being
a bondservant, is the Lord's freedman: likewise
he who was called, being free, is Christ's bond-
23 servant. Ye were bought with a price, become
24 not bondservants of men. Brethren, let each
man, wherein he was called, therein abide with
God.

25 Now concerning virgins I have no command-
ment of the Lord, but I give my judgment as one
having obtained mercy of the Lord to be faithful.
26 I suppose therefore this to be good by reason of
the present distress, that it is good for a man to

27 be as he is. Hast thou been bound unto a wife?
seek not to be loosed. Hast thou been loosed
28 from a wife? seek not a wife. But and if thou
mighest marry thou didst not sin; and if a vir-
gin might marry she did not sin. Yet such shall
have tribulation in the flesh, but I spare you.
29 But this I say, brethren, the time has been short-
ened, that henceforth those also who have wives
30 may be as those who have not; and those who
weep, as those who weep not; and those who re-
joice, as those who rejoice not; and those who
31 buy, as those who possessed not; and those who
use the world, as not using it to the full, for the
32 fashion of this world is passing away. But I de-
sire you to be free from anxieties. He who is un-
married is anxious for the things of the Lord,
33 how he may please the Lord: but he who is mar-
ried is anxious for the things of the world, how
34 he may please his wife. And there has been a
distinction also between the wife and the virgin.
She who is unmarried is anxious for the things of
the Lord, that she may be holy both in body and
in spirit: but she who is married is anxious for
the things of the world, how she may please her
35 husband. And this I say for your own profit not
that I may cast a snare upon you, but for that
which is seemly and that ye may attend upon the
36 Lord without distraction. But if any man think-
eth that he behaveth himself unseemly toward
his virgin, if she be past the flower of her age and
if need so requireth let him do what he will, he
37 sinneth not, let them marry. But he who stand-
eth stedfast in his heart having no necessity but
hath authority concerning his own will, and hath
determined this in his own heart to keep his own
38 virgin, shall do well. So then both he who giveth

his own virgin in marriage doeth well, and he who
39 giveth her not in marriage shall do better. A
wife hath been bound for so long time as her hus-
band liveth, but if the husband may be dead she
is free to be married to whom she will only in the
40 Lord. But she is happier if she abide as she is
after my judgment, and I think that I also have
the Spirit of God.

CHAPTER 8

NOW concerning things sacrificed to idols:
we know that we all have knowledge. Knowledge
2 puffeth up, but love buildeth up. If any man
thinketh that he hath known any thing, he knew
3 it not yet as is necessary for him to know; but
if any man may love God, the same has been
4 known of him. Concerning therefore the eating
of things sacrificed to idols, we know that no idol
is anything in the world, and that there is no God
5 but one. For even though there be that are
called gods whether in heaven or on earth, as
6 there are gods many and lords many: yet to us
there is one God, the Father, of whom are all
things, and we for Him; and one Lord, Jesus
Christ, through whom are all things, and we
7 through Him. Howbeit in all men there is not
that knowledge: but some, being used until now
to the idol, eat as of a thing sacrificed to an idol,
8 and their conscience being weak is defiled. But
food will not commend us to God: neither, if we
may not eat, are we the worse; nor, if we may eat,
9 are we the better. But take heed lest by any
means this authority of yours become a stum-
10 blingblock to the weak. For if a man may see
thee who hast knowledge sitting at meat in an
idol's temple, will not his conscience if he is weak

be emboldened to eat things sacrificed to idols?
11 For through thy knowledge he who is weak per-
isheth, the brother for whose sake Christ died.
12 And thus sinning against the brethren and
wounding their weak conscience ye sin against
13 Christ. Wherefore, if meat maketh my brother
to stumble, I will in no wise eat flesh for the age
lest I should make my brother stumble.

CHAPTER 9

AM I not free? am I not an apostle? have I
not seen Jesus our Lord? are not ye my work in
2 the Lord? If to others I am not an apostle yet at
least I am to you, for the seal of mine apostleship
3 are ye in the Lord. My defence to them who ex-
4 amine me is this. Have we no right to eat and
5 to drink? Have we no right to lead about a sister
a wife even as the rest of the apostles and the
6 brethren of the Lord and Cephas? Or is it I only
and Barnabas who have not authority to forbear
7 working? What soldier ever *serveth* at his own
charges? who planteth a vineyard and eateth not
the fruit thereof? or who feedeth a flock and eat-
8 eth not of the milk of the flock? Do I speak
these things after the manner of man? or saith
9 not the law also the same? For it has been writ-
ten in the law of Moses, Thou shalt not muzzle the
treading ox. Is it for the oxen that God careth,
10 or saith He it altogether for our sake? Yea for
our sake it was written: because he who ploweth
ought to plow in hope, and he who thresheth, *to*
11 *thresh* in hope of partaking. If we sowed unto
you spiritual things, is it a great matter if we
12 shall reap your carnal things? If others partake
of this authority over you, *should* not we yet
more? Nevertheless we did not use this author-

ity, but we bear all things that we may cause no
13 hindrance to the gospel of Christ. Know ye not
that they who minister about sacred things eat
of the things of the temple, and they who wait
upon the altar have their portion with the altar?
14 Even so did the Lord ordain that they who pro-
15 claim the gospel should live of the gospel. But
I have used none of these things, and I write not
these things that it may be so done in my case,
for it were better for me rather to die than that
16 any man shall make my glorying void. For if I
may preach the gospel, I have nothing of which
to glory, for necessity is laid upon me, for woe is
17 unto me if I should not preach the gospel. For
if I do this of mine own will, I have a reward; but
if against my will, I have a stewardship intrusted
18 to me. What then is my reward? That preach-
ing the gospel I shall make the gospel without
charge, so as not to use to the full my authority
19 in the gospel. For being free from all, I brought
myself under bondage to all that I might gain the
20 more. And to the Jews I became as a Jew that
I might gain Jews; to those who are under the
law, as under the law, not being myself under the
law, that I might gain those who are under the
21 law; to those who are without law, as without
law, not being without law to God, but under law
to Christ, that I might gain those who are with-
22 out law. To the weak I became weak that I
might gain the weak, I have become all things to
23 all men that I may by all means save some. And
I do all things for the gospel's sake that I may be
24 a joint-partaker thereof. Know ye not that they
who run in a race all indeed run but one receiveth
the prize? Even so run that ye may obtain.
25 And every man who striveth in the games is tem-

perate in all things. Now they indeed do it that
they might receive a corruptible crown, but we
26 an incorruptible. I therefore so run as not un-
27 certainly, so fight I as not beating the air, but I
buffet my body and bring it into bondage, lest by
any means after having preached to others I my-
self should be rejected.

CHAPTER 10

FOR I would not, brethren, have you to be
ignorant that our fathers were all under the cloud
2 and all passed through the sea, and were all bap-
3 tized into Moses in the cloud and in the sea, and
4 did all eat the same spiritual food, and did all
drink the same spiritual drink, for they were
drinking of the spiritual Rock who followed them,
5 and the Rock was Christ. Howbeit with most of
them God was not well pleased, for they were
6 overthrown in the wilderness. Now these things
were for our examples, to the intent we should
not lust after evil things as they also lusted.
7 Neither be ye idolaters as were some of them, as
it has been written, The people sat down to eat
8 and drink and rose up to play. Neither let us
commit fornication as some of them committed
and fell in one day three and twenty thousand.
9 Neither let us tempt the Lord as some of them
tempted and were perishing by the serpents.
10 Neither murmur ye as some of them murmured
11 and perished by the destroyer. Now these things
happened unto them by way of example, and they
were written for our admonition upon whom the
12 ends of the ages have come. Wherefore let him
who thinketh he standeth take heed lest he fall.
13 There hath no temptation taken you but such as
man can bear; but God is faithful, who will not

suffer you to be tempted above that ye are able,
but will with the temptation make also the way
of escape that ye may be able to bear it.
14 Wherefore, my beloved, flee from idolatry.
15 I speak as to wise men, judge ye what I say. The
16 cup of blessing which we bless, is it not a commu-
nion of the blood of Christ? The bread which we
break, is it not a communion of the body of
17 Christ? for the many are one loaf, one body, for
18 we all partake of the one loaf. Behold Israel
after the flesh, have not they which eat the sac-
19 rifices communion with the altar? What say I
then? that a thing sacrificed to idols is any thing,
20 or that an idol is any thing? But I say that the
things which the Gentiles sacrifice they sacrifice
to demons and not to God, and I would not that
21 ye should have communion with demons. Ye are
not able to drink the cup of the Lord and the cup
of demons, ye are not able to partake of the table
22 of the Lord and of the table of demons. Or do
we provoke the Lord to jealousy? are we stronger
than He?
23 All things are lawful, but all things are not
profitable. All things are lawful, but all things
24 build not up. Let no man seek his own but each
25 his neighbor's good. Whatsoever is sold in the
meatmarket eat, asking no question because of
26 conscience, for the earth is the Lord's and the ful-
27 ness thereof. If one of those who believe not
biddeth you to a feast and ye are disposed to go,
whatsoever is set before you eat, asking no ques-
28 tion because of conscience. But if any man say
unto you, This hath been offered in sacrifice, eat
not, for his sake who showed it and because of
29 conscience: and conscience, I say, not thine own,
but the other's; for why is my liberty judged by

30 another's conscience? If I by grace partake, why
am I evil spoken of concerning that for which I
31 give thanks? Whether therefore ye eat or drink
or whatsoever ye do, do all to the glory of God.
32 And be ye no occasion of stumbling to Jews and
33 to Greeks and to the church of God: even as I also
please all men in all things, not seeking mine own
profit but the profit of the many that they may
be saved.

CHAPTER 11

BECOME ye imitators of me, even as I also
2 am of Christ. Now I praise you that ye remem-
ber me in all things and hold fast the instructions
3 even as I delivered them to you. But I would
have you know that the head of every man is
Christ, and the head of the woman is the man, and
4 the head of Christ is God. Every man praying or
prophesying having his head covered dishonor-
5 eth his head, and every woman praying or proph-
esying with her head uncovered dishonoreth her
head, for it is one and the same thing as if she
6 were shaven. For if a woman is not covered, let
her also be shorn: but if it is a shame to a woman
7 to be shorn or shaven, let her be covered. For a
man indeed ought not to have his head covered
being the image and glory of God, but the woman
8 is the glory of the man. For the man is not of
9 the woman, but the woman of the man: for nei-
ther also was the man created because of the wo-
10 man, but the woman because of the man: for this
cause ought the woman to have authority on her
11 head because of the angels. Howbeit neither is
the woman without the man nor the man without
12 the woman in the Lord. For as the woman is of
the man so is the man also by the woman, but all

13 things are of God. Judge ye in yourselves, is it
becoming for a woman to pray unto God unveiled?
14 Doth not even nature itself teach you, that if a
15 man have long hair it is a dishonor to him? But
if a woman have long hair it is a glory to her, for
16 her hair has been given her for a covering. But
if any man seemeth to be contentious, we have no
such custom neither the churches of God.
17 But in giving you this charge I praise you
not, because ye come together not for the better
18 but for the worse. For first indeed when ye come
together in the church I hear that divisions exist
19 among you, and I partly believe it, for it is nec-
essary also for heresies to be among you that the
approved may become manifest among you.
20 When therefore ye assemble yourselves together
at the same place it is not to eat the Lord's supper:
21 for in your eating each one taketh before other
his own supper, and one is hungry and another is
22 drunken. What? have ye not houses in which to
eat and to drink? or despise ye the church of God,
and put to shame those who have not *houses*?
What shall I say to you? shall I praise you in this?
23 I praise you not. For I received of the Lord that
which also I delivered unto you, how that the Lord
Jesus in the night in which He was betrayed took
24 bread; and giving thanks, brake it, and said, This
is My body which is (broken) for you: this do in
25 remembrance of Me. In like manner also the cup,
after supper, saying, This cup is the new covenant
in My blood, this do as oft as ye drink it in remem-
26 brance of Me. For as often as ye may eat this
bread and drink the cup ye proclaim the Lord's
27 death till He come. Wherefore whosoever may
eat the bread or drink the cup of the Lord unwor-
thily shall be guilty of the body and the blood of

28 the Lord. But let a man prove himself and so
let him eat of the bread and drink of the cup.
29 For he who eateth and drinketh unworthily, eat-
eth and drinketh judgment unto himself, not dis-
30 cerning the body (of the Lord). For this cause
many among you are weak and sickly and not a
31 few sleep. But if we would judge ourselves we
32 should not be judged. But when we are judged
of the Lord, we are chastened that we may not be
33 condemned with the world. Wherefore, my
brethren, when ye come together to eat, wait one
34 for another. If any man may be hungry let him
eat at home, that your coming together be not
unto judgment. And the rest will I set in order
whensoever I may come.

CHAPTER 12

NOW concerning spiritual gifts, brethren, I
2 would not have you to be ignorant. Ye know that
when ye were Gentiles ye were being led away un-
3 to dumb idols, whensoever ye were led. Where-
fore I give you to understand that no man speak-
ing in the Spirit of God saith, Jesus is accursed;
and no man is able to say, Jesus is Lord, but by
the Holy Spirit.
4 Now there are diversities of gifts, but the
5 same Spirit. And there are diversities of min-
6 istrations, and the same Lord. And there are
diversities of workings, but the same God who
7 worketh all things in all. But to each one has
been given the manifestation of the Spirit to pro-
8 fit withal. For to one indeed has been given
through the Spirit the word of wisdom, and to
another the word of knowledge, according to the
9 same Spirit; to a different one faith by the same
Spirit, and to another gifts of healings by the one

10 Spirit, and to another workings of miracles, and
to another prophecy, and to another discernings
of spirits; to a different one kinds of tongues, and
11 to another the interpretation of tongues; but all
these worketh the one and the same Spirit divid-
ing to each one severally even as He purposeth.
12 For as the body is one and hath many mem-
bers and all the members of the body being many
13 are one body, so also is Christ. For by one Spir-
it also were we all baptized into one body whether
Jews or Greeks whether bond or free, and were all
14 made to drink of one Spirit. For the body is not
15 one member but many. If the foot may say, Be-
cause I am not the hand I am not of the body; is
16 it, because of this, not of the body? And if the
ear may say, Because I am not the eye, I am not
of the body; is it, because of this, not of the body?
17 If the whole body were an eye, where were the
hearing? if the whole were hearing, where were
18 the smelling? But now hath God set the mem-
bers each one of them in the body, even as He
19 willed. And if they were all one member, where
20 were the body? But now indeed they are many
21 members but one body. And the eye cannot say
to the hand, I have not need of thee: or again the
22 head to the feet, I have not need of you. Nay,
much rather, those members of the body which
23 seem to be more feeble are necessary: and those
parts of the body which we think to be less honor-
able upon these we bestow more abundant honor,
and our uncomely parts have more abundant
24 comeliness, whereas our comely parts have no
need; but God tempered the body together giving
more abundant honor to that part which lacked,
25 that there should be no division in the body, but
that the members should have the same care one

26 for another. And whether one member suffereth
all the members suffer with it, or one member is
27 glorified all the members rejoice with it. Now
ye are the body of Christ and severally members
28 thereof. And God set some in the church, first
apostles, secondly prophets, thirdly teachers, then
miracles, then gifts of healings, helps, govern-
29 ments, kinds of tongues. Are all apostles? are
all prophets? are all teachers? are all workers of
30 miracles? have all gifts of healings? do all speak
31 with tongues? do all interpret? But desire
earnestly the greater gifts. And a still more ex-
cellent way I show unto you.

CHAPTER 13

IF I speak with the tongues of men and of
angels but have not love, I have become sounding
2 brass, or a clanging cymbal. And if I have the
gift of prophecy and know all mysteries and all
knowledge, and if I have all faith so as to remove
3 mountains but have not love, I am nothing. And
if I bestow all my goods (to feed the poor), and
if I give my body [1]to be burned but have not love,
4 it profiteth me nothing. Love suffereth long and
is kind, love envieth not, love vaunteth not itself,
5 is not puffed up, doth not behave itself unbecom-
ingly, seeketh not its own, is not provoked, tak-
6 eth not account of evil; rejoiceth not in unright-
7 eousness, but rejoiceth with the truth; beareth
all things, believeth all things, hopeth all things,
8 endureth all things. Love never faileth: but
whether there be prophecies, they shall be done
away; whether there be tongues, they shall cease;
whether there be knowledge, it shall be done a-

1 Many ancient authorities read, that I may glory.

9 way. For we know in part, and we prophesy in
10 part, but when that which is perfect may come
11 that which is in part shall be done away. When I was a child, I was speaking as a child, I was understanding as a child, I was reasoning as a child; now I have become a man, I have put away child-
12 ish things. For now we see in a mirror obscurely, but then face to face; now I know in part, but then shall I know fully even as also I was fully
13 known. But now abideth faith, hope, love, these three, and the greatest of these is love.

CHAPTER 14

FOLLOW after love, yet desire earnestly spiritual gifts, but rather that ye may prophesy.
2 For he who speaketh with a tongue speaketh not to men but to God, for no man understandeth, but
3 in the spirit he speaketh mysteries. But he who prophesieth speaketh unto men to edification and
4 exhortation and comfort. He who speaketh in a tongue edifieth himself, but he who prophesieth
5 edifieth the church. Now I desire you all to speak with tongues but rather that ye may prophesy; and greater is he who prophesieth than he who speaketh with tongues, except he may inter-
6 pret, that the church may receive edifying. But now, brethren, if I come unto you speaking with tongues, what shall I profit you unless I speak to you either by way of revelation or of knowledge
7 or of prophesying or of teaching? Even things without life giving a sound whether pipe or harp, if they give not a distinction in the sounds, how
8 shall it be known what is piped or harped? For if the trumpet also should give an uncertain
9 sound, who shall prepare himself for war? So also ye unless ye may utter by the tongue speech

easy to be understood, how shall it be known what
is spoken? for ye will be speaking into the air.
10 There are, it may be, so many kinds of voices in
the world and no kind is without signification.
11 If then I know not the meaning of the voice, I
shall be to him who speaketh a foreigner and he
12 who speaketh will be a foreigner unto me. So
also ye, since ye are zealous of [1]spiritual gifts,
seek that ye may abound unto the edifying of the
13 church. Wherefore let him who speaketh in a
14 tongue pray that he may interpret. For if I pray
in a tongue, my spirit prayeth but my understand-
15 ing is unfruitful. What is it then? I will pray
with the spirit and I will pray with the under-
standing also, I will sing with the spirit and I will
16 sing with the understanding also. Else if thou
bless with the spirit, how shall he who filleth the
place of the unlearned say the Amen at thy giv-
ing of thanks seeing he knoweth not what thou
17 sayest? For thou verily givest thanks well but
18 the other is not edified. I thank God, I speak
19 with tongues more than you all; howbeit in the
church I am disposed to speak five words with my
understanding that I might instruct others also,
than ten thousand words in a tongue.
20 Brethren, be not children in mind, howbeit
in malice be ye babes, but in your minds be per-
21 fect. In the law it has been written, With other
tongues and with other lips will I speak unto this
people, and not even thus will they hear Me saith
22 the Lord. Wherefore tongues are for a sign, not
to those who believe but to those who disbelieve;
but prophecy, not to those who disbelieve but to
23 those who believe. If therefore the whole church

1 Greek, spirits

be assembled together in one place, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad?
24 But if all prophesy and there come in one unbelieving or unlearned, he is convicted by all, he is
25 judged by all; the secrets of his heart are made manifest, and so falling down upon his face he will worship God declaring that God is among you indeed.
26 What is it then, brethren? When ye may come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto
27 edifying. If any man speaketh in a tongue, let it be by two or at the most three and that in turn,
28 and let one interpret: but if there be no interpreter, let him keep silence in the church, and let
29 him speak to himself and to God. And let the prophets speak by two or three and let the others
30 discern. But if a revelation be made to another
31 sitting by, let the first keep silence. For ye are all able to prophesy one by one that all may learn
32 and all may be comforted, and the spirits of the
33 prophets are subject to the prophets, for God is not a God of confusion but of peace, as in all the churches of the saints.
34 Let the women keep silence in the churches, for it is not permitted unto them to speak, but let
35 them be in subjection as also saith the law. And if they desire to learn any thing, let them ask their own husbands at home, for it is shameful
36 for a woman to speak in the church. What? was it from you that the word of God went forth? or came it unto you alone?
37 If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things

which I write unto you that they are the com-
38 mandment of the Lord. But if any man is igno-
rant, let him be ignorant.
39 Wherefore, my brethren, desire earnestly to
prophesy, and forbid not to speak with tongues.
40 But let all things be done decently and in order.

CHAPTER 15

NOW I make known unto you, brethren, the
gospel which I preached unto you, which also ye
2 received, wherein also ye stand, by which also ye
are saved; I make known, I say, in what words I
preached it unto you, if ye hold it fast, except ye
3 believed in vain. For I delivered unto you first of
all that which also I received, that Christ died for
4 our sins according to the scriptures; and that He
was buried; and that He hath been raised on the
5 third day according to the scriptures; and that
6 He appeared to Cephas; then to the twelve; then
He appeared to above five hundred brethren at
once, of whom the greater part remain until now,
7 but some are fallen asleep; then He appeared to
8 James; then to all the apostles; and last of all, as
unto one born out of due time, He appeared to me
9 also. For I am the least of the apostles, who am
not worthy to be called an apostle because I per-
10 secuted the church of God. But by the grace of
God I am what I am, and His grace which was be-
stowed upon me was not made void but I labored
more abundantly than they all: yet not I, but the
11 grace of God which was with me. Whether then
it be I or they so we preach and so ye believed.
12 And if Christ is preached that He hath been
raised from the dead how say some among you
13 that there is no resurrection of the dead? But
if there is no resurrection of the dead neither

14 hath Christ been raised, and if Christ hath not
been raised then is our preaching void your faith
15 also is void. Yea, and we are found false wit-
nesses of God, because we witnessed of God that
He raised up Christ whom He raised not up, if so
16 be that the dead are not raised. For if the dead
are not raised neither hath Christ been raised,
17 and if Christ hath not been raised your faith is
18 vain, ye are yet in your sins. Then they also who
19 fell asleep in Christ perished. If in this life we
have hoped in Christ only we are of all men most
pitiable.
20 But now hath Christ been raised from the
dead, the firstfruits of those who have fallen a-
21 sleep. For since by man came death by man
22 came also the resurrection of the dead. For as
in Adam all die so in Christ shall all be made alive.
23 But each in his own order, Christ the firstfruits
24 then they who are Christ's at His coming. Then
cometh the end whensoever He may deliver up
the kingdom to God, even the Father; whenso-
ever He may abolish all rule and all authority and
25 power. For it is necessary for Him to reign till
26 He may put all His enemies under His feet. The
27 last enemy that shall be abolished is death. For
He subjected all things under His feet. But
whensoever He may say, All things have been
subjected it is evident that He is excepted who
28 did subject all things unto Him. And whenso-
ever all things may be subjected unto Him, then
shall the Son also subject Himself to Him who
did subject all things unto Him that God may be
all in all.
29 Else what shall they do who are baptized for
the dead? If the dead are not raised at all, why
30 then are they baptized for them? why do we also

31 stand in peril every hour? I protest by that
glorying in you, brethren, which I have in Christ
32 Jesus our Lord, I die daily. If after the manner
of men I fought with beasts at Ephesus, what
doth it profit me if the dead are not raised? let
33 us eat and drink for tomorrow we die. Be not
deceived: evil company doth corrupt good man-
34 ners. Awake out of drunkenness righteously and
sin not, for some have no knowledge of God; I
speak this to move you to shame.
35 But someone will say, How are the dead
raised? and with what manner of body do they
36 come? Thou foolish one, that which thou thyself
37 sowest is not quickened except it die; and that
which thou sowest, thou sowest not the body that
shall be but a bare grain, it may be of wheat or
38 of some other kind; but God giveth it a body even
as He willed, and to each of the seeds a body of
39 its own. All flesh is not the same flesh; but there
is one flesh indeed of men, and another flesh of
beasts, and another flesh of birds, and another of
40 fishes. There are also heavenly bodies and earth-
ly bodies, but the glory of the heavenly is one and
41 the glory of the earthly is another. There is one
glory of the sun, and another glory of the moon,
and another glory of the stars, for one star differ-
42 eth from another star in glory. So also is the
resurrection of the dead. It is sown in corrup-
43 tion, it is raised in incorruption, it is sown in dis-
honor, it is raised in glory, it is sown in weakness,
44 it is raised in power, it is sown a natural body, it
is raised a spiritual body. If there is a natural
45 body, there is also a spiritual body. So also it
has been written, The first man, Adam, became a
living soul, the last Adam a life-giving spirit.
46 But the spiritual is not first but the natural,

47 afterwards the spiritual. The first man is of the
earth, earthy; the second man is (the Lord) from
48 heaven. As is the earthy, so also are the earthy,
and as is the heavenly, such also are the heavenly.
49 And as we bore the image of the earthy, we shall
also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood
are not able to inherit the kingdom of God, nei-
51 ther doth corruption inherit incorruption. Be-
hold I tell you a mystery, We shall not all sleep,
52 but we shall all be changed, in a moment, in the
twinkling of an eye, in the last trump: for the
trumpet shall sound, and the dead shall be raised
53 incorruptible, and we shall be changed. For it is
necessary for this corruptible to put on incorrup-
54 tion, and this mortal to put on immortality. But
whensoever this corruptible may put on incorrup-
tion, and this mortal may put on immortality,
then shall come to pass the saying which has been
55 written, Death was swallowed up in victory. O
death, where is thy victory? O death, where is
56 thy sting? Now the sting of death is sin, and
57 the power of sin is the law, but thanks be to God
who giveth us the victory through our Lord Je-
58 sus Christ. Wherefore, my beloved brethren, be
ye stedfast, unmoveable, always abounding in the
work of the Lord, knowing that your labor is not
vain in the Lord.

CHAPTER 16

NOW concerning the collection for the saints
as I gave order to the churches of Galatia, so also
2 do ye. Upon the first day of the week let each
one of you lay by him accumulating as he may
prosper that no collections may be made when I
3 come. And whensoever I may arrive, whomso-

ever ye may approve by letters them will I send
4 to carry your kind gift unto Jerusalem: and if it
be fitting for me also to go, they shall go with me.
5 But I will come unto you whensoever I may pass
through Macedonia, for I do pass through Mace-
6 donia; but with you it may be that I may abide or
even winter, that ye may set me forward on my
7 journey whithersoever I may go. For I do not
wish to see you now by the way, for I hope to tar-
8 ry a while with you if the Lord permit. But I
9 will tarry at Ephesus until Pentecost, for a door
great and effectual has been opened unto me and
there are many adversaries.
10 Now if Timothy come, see that he may be
with you without fear for he worketh the work of
11 the Lord, as I also: let no man therefore despise
him. But set him forward on his journey in
peace that he may come unto me, for I expect him
12 with the brethren. But as touching Apollos the
brother, I besought him much that he might come
unto you with the brethren; and it was altogether
not his will that he should come now, but he will
come whensoever he may have opportunity.
13 Watch ye, stand fast in the faith, be men, be
14 strong. Let all that ye do be done in love.
15 Now I beseech you, brethren (ye know the
house of Stephanas that it is the firstfruits of
Achaia and that they have set themselves to min-
16 ister unto the saints), that ye also may subject
yourselves unto such, and to every one who help-
17 eth in the work and laboreth. And I rejoice at
the coming of Stephanas and Fortunatus and
Achaicus, for that which was lacking on your part
18 they supplied. For they refreshed my spirit and
yours: acknowledge ye therefore those who are
19 such. The churches of Asia salute you. Aq-

uilla and Prisca salute you much in the Lord, with
20 the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own
22 hand. If any man loveth not the Lord, let him
23 be accursed. Our Lord cometh. The grace of
24 the Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

CHAPTER 1

PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all
2 the saints who are in the whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of
4 all comfort; who comforteth us in all our tribulation, that we may be able to comfort those who are in any tribulation, through the comfort wherewith we ourselves are comforted of God.
5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through
6 Christ. But whether we be in tribulation, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings
7 which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the
8 sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our tribulation which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life;
9 but we ourselves have had the sentence of death within ourselves, that we might not have confidence in ourselves, but in God who raiseth the
10 dead: who delivered us out of so great a death, and will deliver, in whom we have hoped that He
11 will also still deliver us, ye also helping together

on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God not in fleshly wisdom but in the grace of God, we had our manner of life in the world and more
13 abundantly to you-ward. For we write none other things unto you than what ye read or even acknowledge and I hope ye will acknowledge un-
14 to the end, as also ye did acknowledge us in part, that we are your glorying even as ye also are ours in the day of our Lord Jesus.

15 And in this confidence I desired to come before unto you that ye might have a second grace;
16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judaea.
17 When I therefore was thus minded, did I show fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there
18 should be the Yes, yes, and the No, no? But as God is faithful our word toward you is not Yes
19 and No. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy, was not Yes and No but
20 in Him has been Yes. For as many as be the promises of God, in Him is the Yes: wherefore also through Him is the Amen, unto the glory of
21 God through us. Now He who stablisheth us
22 with you in Christ and anointed us is God, who also sealed us and gave us the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that sparing you I forbore to come unto Corinth.

4 Not that we have lordship over your faith but are helpers of your joy, for by faith ye stand.

CHAPTER 2

But I determined this for myself, that I would
2 not come again to you with sorrow. For if I make you sorry, who then is he who maketh me
3 glad, but he who is made sorry by me? And I wrote this very thing lest coming I might have sorrow from those in whom it is necessary for me to rejoice, having confidence in you all that my
4 joy is the joy of you all. For out of much tribulation and anguish of heart I wrote unto you through many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow not to me but in part (that I press
6 not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by
7 the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his over-
8 much sorrow. Wherefore I beseech you to con-
9 firm your love toward him. For to this end also did I write that I might know the proof of you
0 whether ye are obedient in all things. But to whom ye forgive anything, I also *forgive*; for what I also have forgiven if I have forgiven anything, for your sakes have I forgiven it in the per-
1 son of Christ, that no advantage may be gained over us by Satan, for we are not ignorant of his devices.

2 And coming to Troas for the gospel of Christ and a door having been opened unto me in the
3 Lord, I had no relief for my spirit because I found

not Titus my brother, but taking my leave of them
14 I went forth into Macedonia. But thanks be unto God who always leadeth us in triumph in Christ, and maketh manifest through us the fra-
15 grance of His knowledge in every place. For we are a fragrant odor of Christ unto God, in those who are being saved, and in those who are perish-
16 ing; to the one indeed a fragrance from death unto death, to the other a fragrance from life unto life. And who is sufficient for these things?
17 For we are not as the many adulterating the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

CHAPTER 3

ARE we beginning again to commend ourselves? or need we, as do some, epistles of com-
2 mendation to you or from you? Ye are our epistle having been written in our hearts known and
3 read of all men, being made manifest that ye are an epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not in tables of stone but in tables that are hearts of
4 flesh. And such confidence have we through
5 Christ to God-ward: not that we are sufficient of ourselves to account anything as from ourselves,
6 but our sufficiency is from God, who also made us sufficient as ministers of a new covenant; not of the letter but of the Spirit, for the letter killeth
7 but the Spirit giveth life. But if the ministration of death written and engraven on stones came with glory, so that the children of Israel were not able to look stedfastly upon the face of Moses for
8 the glory of his face which is passing away, how shall not rather the ministration of the Spirit be
9 with glory? For if the ministration of condem-

nation is glory, much rather doth the ministration
10 of righteousness exceed in glory. For verily that
which hath been made glorious hath not been
made glorious in this respect by reason of the glo-
11 ry that surpasseth. For if that which passeth
away was through glory much more that which
remaineth is in glory.
12 Having therefore such a hope we use great
13 boldness *of speech*, and are not as Moses who put
a veil upon his face that the children of Israel
should not look stedfastly on the end of that
14 which is passing away, but their minds were
hardened: for until this very day at the reading
of the old testament the same veil remaineth un-
15 lifted, which veil is done away in Christ. But
unto this day whensoever Moses may be read a
16 veil lieth upon their heart. But whensoever it
may turn to the Lord the veil is taken away.
17 Now the Lord is the Spirit, and where the Spirit
18 of the Lord is there is liberty. But we all, with
unveiled face reflecting as a mirror the glory of
the Lord, are being transformed into the same
image from glory to glory even as from the Lord
the Spirit.

CHAPTER 4

THEREFORE seeing we have this ministry,
2 even as we obtained mercy, we faint not; but we
have renounced the hidden things of shame, not
walking in craftiness, nor handling the word of
God deceitfully, but by the manifestation of the
truth commending ourselves to every man's con-
3 science in the sight of God. But and if our gospel
has been veiled, it has been veiled in those who are
4 perishing; in whom the god of this age blinded
the minds of the unbelieving, that the light of the

gospel of the glory of Christ, who is the image of
5 God, might not dawn upon them. For we preach
not ourselves but Christ Jesus as Lord, and our-
selves as your bondservants for Jesus' sake.
6 Seeing it is God who said, Light shall shine out
of darkness, who shined in our hearts unto the
shining forth of the knowledge of the glory of God
in the face of Jesus Christ.
7 But we have this treasure in earthen vessels
that the exceeding greatness of the power may be
8 of God and not from ourselves: we are hard
pressed on every side, yet not hemmed in; per-
9 plexed, yet not utterly baffled; pursued, yet not
10 abandoned; smitten down, yet not destroyed; al-
ways bearing about in the body the dying of Je-
sus that the life also of Jesus may be manifested
11 in our body. For we who live are always deliv-
ered unto death for Jesus' sake that the life also
of Jesus may be manifested in our mortal flesh.
12 So then death worketh in us but life in you. But
13 having the same spirit of faith according to that
which has been written, I believed and therefore
did I speak; we also believe, and therefore also we
14 speak; knowing that He who raised up the Lord
Jesus shall raise up us also with Jesus, and shall
15 present us with you. For all things are for your
sakes that grace being multiplied through the
many may cause thanksgiving to abound unto the
glory of God.
16 Wherefore we faint not, but though our out-
ward man is decaying yet our inward man is be-
17 ing renewed day by day. For our light and mo-
mentary tribulation worketh for us more and
18 more exceedingly an eonian weight of glory; while
we look not at the things which are seen but at
the things which are not seen, for the things

which are seen are for a season but the things which are not seen are eonian.

CHAPTER 5

FOR we know that if the earthly house of our tabernacle may be dissolved we have a building from God, a house not made with hands, eonian
2 in the heavens. For verily in this we groan longing to clothe ourselves with our habitation which
3 is from heaven, if so be that clothing ourselves
4 we shall not be found naked. For indeed we who are in this tabernacle do groan, being burdened; not that we would unclothe ourselves but that we would clothe upon ourselves, that the mortal may
5 be swallowed up of life. Now He who wrought us for this very thing is God who gave unto us
6 the earnest of the Spirit. Being therefore always of good courage and knowing that being at home
7 in the body we are absent from the Lord (for we
8 walk by faith not by sight), we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord.
9 Wherefore also we are ambitious whether being home or being absent to be well-pleasing unto
10 Him. For it is necessary for us to be made manifest before the judgment-seat of Christ, that each one may receive the things practised through the body, according to what he hath done, whether good or evil.
11 Knowing therefore the fear of the Lord we persuade men but we have been made manifest unto God, and I hope to have been made manifest
12 also in your consciences. We are not again commending ourselves unto you, but giving you occasion of glorying on our behalf, that ye may have wherewith to answer those who glory in ap-

13 pearance and not in heart. For whether we were
beside ourselves it was unto God, or whether we
14 are of sober mind it is unto you. For the love of
Christ constraineth us; judging thus, that one
15 died for all, therefore all died; and He died for all,
that they who live should no longer live unto
themselves, but unto Him who died for them and
16 was raised again. Wherefore we henceforth
know no man after the flesh: even though we have
known Christ after the flesh, yet now we know
17 Him so no more. Wherefore if any man may be
in Christ he is a new creature, the old things
18 passed away, behold they have become new. But
all things are of God who reconciled us to Himself
through Christ, and gave unto us the ministry of
19 reconciliation; that God was truly in Christ recon-
ciling the world unto Himself, not reckoning unto
them their trespasses, and placing in us the word
of reconciliation.
20 We are ambassadors therefore on behalf of
Christ, God verily intreating by us: we beseech
you on behalf of Christ, be ye reconciled to God.
21 Him who knew no sin He made to be sin on our
behalf, that we might become the righteousness
of God in Him.

CHAPTER 6

And working together we intreat also that ye re-
2 ceive not the grace of God in vain (for He saith,
In an acceptable time I hearkened unto thee, and
in a day of salvation did I succour thee: behold,
now is an acceptable time, behold, now is a day of
3 salvation): giving no occasion of stumbling in
4 anything, that our ministry be not blamed; but
in everything commending ourselves as ministers
of God, in much patience, in tribulations, in ne-

5 cessities, in distresses, in stripes, in imprison-
ments, in tumults, in labors, in watchings, in fast-
6 ings; in pureness, in knowledge, in longsuffering,
in kindness, in the Holy Spirit, in love unfeigned,
7 in the word of truth, in the power of God; by the
weapons of righteousness on the right hand and
8 on the left, by glory and dishonor, by evil report
9 and good report; as deceivers, and yet true; as
unknown, and yet well known; as dying, and be-
10 hold we live; as chastened, and not killed; as sor-
rowing yet alway rejoicing; as poor yet making
many rich; as having nothing, and possessing all
things.

11 Our mouth has been opened unto you, O Co-
12 rinthians, our heart has been enlarged. Ye are
not straitened in us but ye are straitened in your
13 own affections. Now for a recompense in like
kind (I speak as unto children), be ye also en-
larged.

14 Be not unequally yoked with unbelievers, for
what fellowship have righteousness and iniquity?
or what communion hath light with darkness?
15 And what concord hath Christ with Belial? or
what portion hath a believer with an unbeliever?
16 And what agreement hath a temple of God with
idols? for we are a temple of the living God; even
as God said, I will dwell in them and walk in them,
and I will be their God and they shall be My peo-
17 ple. Wherefore, Come ye out from among them
and be ye separate, saith the Lord, and touch not
18 an unclean thing; and I will receive you and will
be to you a Father, and ye shall be to Me sons and
daughters saith the Lord Almighty.

CHAPTER 7

Having therefore these promises, beloved, let us
cleanse ourselves from all defilement of flesh and
spirit, perfecting holiness in the fear of God.
2 Make room for us: we wronged no man, we cor-
3 rupted no man, we took advantage of no man. I
say it not for condemnation, for I have said before
that ye are in our hearts to die together and live
4 together. Great is my boldness toward you,
great is my glorying on your behalf, I have been
filled with comfort, I overflow with joy in all our
affliction.
5 For even when we came into Macedonia our
flesh had no relief but in every way we were in
tribulation; without were fightings, within were
6 fears. Nevertheless He who comforteth the low-
ly, even God, comforted us by the coming of Titus;
7 and not by his coming only, but also by the com-
fort wherewith he was comforted in you, declar-
ing to us your longing desire, your mourning,
your zeal for me; so that I rejoiced yet more.
8 For though I made you sorry with my epistle I do
not regret it though I did regret, for I see that
that epistle made you sorry if but for an hour.
9 Now I rejoice not that ye were made sorry but
that ye were made sorry unto repentance: for ye
were made sorry according to God, that ye might
10 suffer loss by us in nothing. For sorrow accord-
ing to God worketh repentance unto salvation not
to be regretted, but the sorrow of the world work-
11 eth death. For behold, this selfsame thing, that
ye were made sorry according to God, what great
earnestness it wrought in you, what clearing of
yourselves, what indignation, what fear, what
longing desire, what zeal, what avenging! In
everything ye approved yourselves to be pure in

2 the matter. So although I wrote unto you, I
wrote not for his cause who did the wrong, nor
for his cause who suffered the wrong, but that
your great earnestness for us might be made
3 manifest unto you in the sight of God. There-
fore we have been comforted: and in our comfort
we joyed the more exceedingly for the joy of Ti-
tus, because his spirit hath been refreshed by you
4 all. For if in anything I have gloried to him on
your behalf, I was not put to shame; but as we
spake all things to you in truth, so our glorying
also which was before Titus was found to be truth.
5 And his tender affection is more abundant to-
ward you having remembered the obedience of
you all, as with fear and trembling ye received
6 him. I rejoice that in everything I am of good
courage concerning you.

CHAPTER 8

MOREOVER, brethren, we make known to
you the grace of God which hath been given to the
2 churches of Macedonia; that in much testing of
tribulation the abundance of their joy and their
deep poverty abounded unto the riches of their
3 liberality. For according to their power, I bear
witness, yea and beyond their power *they gave*
4 of their own accord, beseeching us with much in-
treaty in regard of this grace and the fellowship
5 in the ministering to the saints: and this, not as
we had hoped, but first they gave their own selves
6 to the Lord and to us by the will of God. Inso-
much that we exhorted Titus, that as he had made
a beginning before, so he would also complete in
7 you this grace also. But as ye abound in every-
thing, in faith, and utterance, and knowledge, and
in all earnestness, and in your love to us, see that

8 ye may abound in this grace also. I speak not by
way of commandment but as proving through the
earnestness of others the sincerity also of your
9 love. For ye know the grace of our Lord Jesus
Christ, that though He was rich yet for your sakes
He became poor, that ye through His poverty
10 might become rich. And herein I give my judg-
ment: for this is expedient for you, because ye
were beginning a year ago, not only to do, but also
11 to will. But now complete the doing also, that as
there was the readiness to will so there may be
12 the completion also out of your ability. For if
the readiness is there, it is acceptable according
13 as a man hath not according as he hath not. For
I say not this that others may be eased and ye
14 distressed; but by equality, your abundance be-
ing a supply at this present time for their want,
that their abundance also may become a supply
15 for your want, that there may be equality; as it
has been written, He who gathered much had
nothing over, and he who gathered little had no
lack.
16 But thanks be to God who putteth the same
17 earnestness for you into the heart of Titus. For
indeed he accepted our exhortation; but being
himself very earnest, he went forth unto you of
18 his own accord. And we sent together with him
the brother whose praise in the gospel is spread
19 through all the churches; and not only so, but
having been appointed by the churches to travel
with us in the matter of this grace, which is min-
istered by us to the glory of the Lord, and to show
20 our earnest desire: avoiding this, that any man
should blame us in the matter of this bounty
21 which is ministered by us, for we take thought
for things honorable not only in the sight of the

22 Lord but also in the sight of men. And we have
sent with them our brother whom we many times
proved being earnest in many things, but now
much more earnest by reason of the great confi-
23 dence which he hath in you. Whether *any in-*
quire about Titus, he is my partner and a fellow-
worker to you-ward; or our brethren, *they are*
the apostles of the churches, the glory of Christ.
24 Show ye therefore unto them in the face of the
churches the proof of your love and of our glory-
ing on your behalf.

CHAPTER 9

FOR as touching the ministering to the
2 saints it is superfluous for me to write to you, for
I know your readiness of mind of which I glory
on your behalf to them of Macedonia, that Achaia
hath been prepared for a year past, and your zeal
3 hath stirred up very many of them. But I sent
the brethren, that our glorying on your behalf
may not be made void in this respect; that, even
4 as I was saying ye may be prepared, lest by any
means, if there come with me any of Macedonia
and find you unprepared, we (that we say not, ye)
5 should be put to shame in this confidence. I
thought it necessary therefore to intreat the
brethren that they would go before unto you and
complete beforehand your aforepromised bless-
ing, that the same might be ready as a matter of
bounty and not of covetousness.

6 But this *I say*, He who soweth sparingly,
sparingly also shall reap; and he who soweth with
7 blessings, with blessings also shall reap. Let
each man do according as he hath purposed in his
heart, not of sorrow or of necessity, for God lov-

8 eth a [1]cheerful giver. And God is able to make
all grace abound unto you, that ye always having
all sufficiency in everything may abound unto
9 every good work: as it has been written, He hath
scattered abroad, He hath given to the poor, His
10 righteousness abideth for the age. And He who
supplieth seed to the sower and bread for food
shall supply and multiply your seed for sowing
11 and increase the fruits of your righteousness, ye
being enriched in everything unto all liberality
which worketh through us thanksgiving to God.
12 For the ministry of this service not only filleth up
the measure of the wants of the saints, but a-
boundeth also through many thanksgivings unto
13 God; because of the proving of this ministry glo-
rifying God for the obedience of your confession
unto the gospel of Christ, and for the liberality
14 of your fellowship unto them and unto all; while
they themselves also, with supplication on your
behalf, longing after you by reason of the exceed-
15 ing grace of God in you. Thanks be to God for
His unspeakable gift.

CHAPTER 10

NOW I Paul myself intreat you by the meek-
ness and yieldedness of Christ, I who in your pres-
ence am indeed lowly among you, but being absent
2 am of good courage toward you: but I beseech
you, that I may not when present show courage
with the confidence wherewith I count to be bold
against some, who account us as walking accord-
3 ing to the flesh. For though we walk in the flesh
4 we do not war according to the flesh (for the
weapons of our warfare are not of the flesh, but

1 or hilarious

mighty in God to the casting down of strong
5 holds); casting down reasonings and every high
thing that is exalting itself against the knowledge
of God, and bringing every thought into captivi-
6 ty to the obedience of Christ, and being in readi-
ness to avenge all disobedience when your obedi-
7 ence may be fulfilled. Ye look at the things
which are before your face. If any man trusteth
in himself that he is Christ's let him consider this
again with himself, that even as he is Christ's, so
8 also are we. For even if I also should glory some-
what more abundantly concerning our authority
(which the Lord gave for building you up, and
not for casting you down), I shall not be put to
9 shame: that I may not seem as if I would terrify
10 you by my letters. For, His letters, says one, are
weighty and strong, but his bodily presence is
11 weak and his speech contemptible. Let such a
one reckon this that what we are in word by let-
ters being absent, such are we also in deed being
12 present. For we are not bold to number or com-
pare ourselves with certain of those who commend
themselves: but they themselves, measuring
themselves by themselves and comparing them-
13 selves with themselves, are not wise. But we
will not glory of things beyond measure, but ac-
cording to the measure of the limit which God
apportioned to us as a measure, to reach even un-
14 to you. For we stretch not ourselves overmuch
as though we reach not unto you, for we came
even as far as unto you in the gospel of Christ;
15 not glorying beyond measure in other men's la-
bors, but having hope that as your faith groweth
we shall be magnified in you according to our
16 limit unto further abundance, so as to preach the
gospel even unto the parts beyond you, and not to

glory in another's limit in regard of things ready
17 to our hand. But he who glorieth, let him glory
18 in the Lord. For not he who commendeth himself is approved but whom the Lord commendeth.

CHAPTER 11

O that ye were bearing with me in a little
2 foolishness; nay indeed, bear with me. For I am jealous over you with a godly jealousy; for I espoused you to one husband, to present you a pure
3 virgin to Christ. But I fear lest by any means as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity
4 and the purity that is toward Christ. For if indeed he who cometh preacheth another Jesus, whom we did not preach, or if ye receive a different Spirit, which ye did not receive, or a different gospel which ye did not accept, ye do well to bear
5 with him. For I reckon that I have not been be-
6 hind the very chiefest apostles. But though I be uncultured in speech, yet am I not in knowledge; nay, in everything we made it manifest among all
7 men to you-ward. Or did I commit a sin in abasing myself, that ye might be exalted, because I
8 preached to you the gospel of God for nought? I despoiled other churches taking wages of them
9 that I might minister unto you; and being present with you and being in want, I was not a burden on any man, for the brethren coming from Macedonia filled up the measure of my want; and in everything I kept myself from being burdensome
10 unto you and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this
11 glorying in the regions of Achaia. Wherefore?
12 because I love you not? God knoweth. But what I do, that I will do, that I may cut off occasion

from those who desire an occasion, that wherein
13 they glory, they may be found even as we. For
such men are false apostles, deceitful workers,
fashioning themselves into apostles of Christ.
14 And no marvel, for even Satan fashioneth himself
15 into an angel of light. It is no great thing there-
fore if his ministers also fashion themselves as
ministers of righteousness, whose end shall be ac-
cording to their works.
16 I say again, Let no man think me foolish; but
if ye do, yet as foolish receive me that I also may
17 glory a little. That which I speak, I speak not
after the Lord but as in foolishness, in this con-
18 fidence of glorying. Seeing that many glory
19 after the flesh, I will glory also. For ye, being
20 wise, bear with the foolish gladly. For ye bear
with a man, if he bringeth you into bondage, if
he devoureth you, if he taketh you captive, if he
exalteth himself, if he smiteth you on the face.
21 I speak by way of disparagement, as though we
have been weak. Yet whereinsoever any is bold
22 (I speak in foolishness), I am bold also. Are
they Hebrews? so am I. Are they Israelites? so
am I. Are they the seed of Abraham? so am I.
23 Are they ministers of Christ? (I speak as one be-
ing beside himself) I more; in labors more abun-
dantly, in prisons more abundantly, in stripes a-
24 bove measure, in deaths oft. Of the Jews five
25 times received I forty stripes save one. Thrice
was I beaten with rods, once was I stoned, thrice
I suffered shipwreck, a night and a day have I
26 been in the deep; in journeyings often, in perils
of rivers, in perils of robbers, in perils from my
countrymen, in perils from Gentiles, in perils in
the city, in perils in the wilderness, in perils in
27 the sea, in perils among false brethren; in labor

and travail, in watchings often, in hunger and
thirst, in fastings often, in cold and nakedness.
28 Beside those things that are without, there is that
which presseth upon me daily, anxiety for all the
29 churches. Who is weak, and I am not weak? who
30 is made to stumble, and I burn not? If it is nec-
essary for me to glory, I will glory of the things
31 that concern my weakness. The God and Father
of the Lord Jesus, He who is blessed for the ages,
32 knoweth that I lie not. In Damascus the gover-
nor under Aretas the king was guarding the city
33 of the Damascenes to take me, and through a win-
dow was I let down in a basket by the wall, and
escaped his hands.

CHAPTER 12

IT is necessary to glory, though it is not in-
deed profitable; but I will come to visions and rev-
2 elations of the Lord. I know a man in Christ
fourteen years ago (whether in the body, I know
not, or whether out of the body, I know not, God
knoweth), such a one caught away even to the
3 third heaven. And I know such a man (whether
in the body, or apart from the body, I know not,
4 God knoweth), that he was caught up into Para-
dise and heard unspeakable words which it is not
5 possible for a man to utter. On behalf of such a
one will I glory, but on mine own behalf I will not
6 glory save in my weaknesses. For if I should de-
sire to glory, I shall not be foolish, for I shall speak
the truth; but I forbear lest any man should ac-
count of me above that which he seeth me to be
7 or heareth from me. And by reason of the ex-
ceeding greatness of the revelations — wherefore,
that I should not be exalted overmuch there was

given to me a [1]thorn in the flesh, a messenger of
Satan that he might buffet me that I should not
8 be exalted overmuch. Concerning this thing I
besought the Lord thrice that it might depart
9 from me. And He hath said unto me, My grace
is sufficient for thee, for My power is made per-
fect in weakness. Most gladly therefore will I
rather glory in my weaknesses that the power of
10 Christ may rest upon me. Wherefore I take plea-
sure in weaknesses, in insults, in necessities, in
persecutions, in distresses, for Christ's sake, for
when I may be weak, then am I strong.
11 I have become foolish, ye compelled me, for I
ought to be commended of you: for in nothing
was I behind the very chiefest apostles, though I
12 am nothing. Truly the signs of an apostle were
wrought among you in all patience by signs and
13 wonders and mighty works. For what is there
wherein ye were made inferior to the rest of the
churches except it be that I myself was not a bur-
den to you? forgive me this wrong.
14 Behold, this is the third time I am ready to
come to you, and I will not be a burden to you, for
I seek not yours but you; for the children ought
not to lay up for the parents, but the parents for
15 the children. And I will most gladly spend and
be spent for your souls. Even if the more abun-
16 dantly I am loving you the less I am loved. But
be it so I did not myself burden you, but being
17 crafty I took you with guile. Did I take advan-
tage of you by any one of them whom I have sent
18 unto you? I exhorted Titus and I sent the broth-
er with him. Did Titus take any advantage of
you? walked we not in the same Spirit? walked
we not in the same steps?

[1] or stake

19 Again think ye that we are excusing ourselves unto you? In the sight of God speak we in Christ. But all things, beloved, are for your
20 edifying. For I fear lest by any means coming I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there could be strife, jealousy, wraths, factions, backbitings, whisperings, puffed
21 up pretensions, disorders; lest in my coming again my God should humble me before you, and I should mourn for many of those who have sinned heretofore and repented not of the uncleanness and fornication and lasciviousness which they practised.

CHAPTER 13

THIS is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. I have said beforehand
2 and I do say beforehand as being present the second time, so now being absent, to those who have sinned heretofore and to all the rest, that if I
3 come again I will not spare; seeing that ye seek a proof of Christ who speaketh in me, who to you-
4 ward is not weak but is powerful in you, for He was crucified also through weakness yet He liveth through the power of God. For we also are weak in Him, but we shall live with Him through the
5 power of God toward you. Try your own selves whether ye be in the faith, prove your own selves. Or know ye not as to your own selves that Jesus Christ is in you? unless indeed ye be disapproved.
6 But I hope that ye shall know that we are not dis-
7 approved. Now we pray to God that ye do no evil, not that we may appear approved, but that ye may do that which is honorable though we be

8 as disapproved. For we are not able to do any-
9 thing against the truth, but for the truth. For
we rejoice whensoever we may be weak and ye
may be strong, for this we also pray, even your
10 perfecting. For this cause I write these things
being absent, that I may not being present deal
sharply, according to the authority which the
Lord gave me for building up and not for casting
down.
11 Finally brethren, rejoice. Be perfected, be
comforted, be of the same mind, live in peace, and
12 the God of love and peace shall be with you. Sal-
13 ute one another with a holy kiss. All the saints
salute you.
14 The grace of the Lord Jesus Christ and the
love of God and the communion of the Holy Spirit
be with you all.

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS

CHAPTER 1

PAUL, an apostle (not from men neither through man but through Jesus Christ, and God
2 the Father who raised Him from the dead), and all the brethren who are with me, unto the
3 churches of Galatia: Grace to you and peace from
4 God the Father and our Lord Jesus Christ, who gave Himself for our sins that He might deliver us out of this present evil age according to the
5 will of our God and Father, to whom be the glory unto the ages of the ages. Amen.
6 I marvel that ye are so quickly removed from Him who called you by the grace of Christ unto
7 a different gospel; which is not another gospel, only there are some who trouble you and would
8 pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto
9 you, let him be accursed. As we have said before so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be accursed.
10 For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men I should not be a bondservant of Christ.
11 For I make known to you, brethren, as touching the gospel which was preached by me that it
12 is not after man. For neither did I receive it from man nor was I taught it, but through revelation of Jesus Christ.
13 For ye heard of my manner of life in time

past in the Jew's [1]religion, that beyond measure
I was persecuting the church of God and making
14 havoc of it: and I was advancing in the Jew's [1]re-
ligion beyond many of mine own age among my
countrymen, being more exceedingly zealous for
15 the traditions of my fathers. But when it was
the good pleasure of God, who separated me from
my mother's womb and called me through His
16 grace, to reveal His Son in me that I might preach
Him among the Gentiles; immediately I con-
17 ferred not with flesh and blood, neither went I up
to Jerusalem to those who were apostles before
me, but I went away into Arabia, and again I re-
turned unto Damascus.
18 Then after three years I went up to Jerusa-
lem to become acquainted with Cephas, and tar-
19 ried with him fifteen days. But other of the
apostles saw I not except James the Lord's broth-
20 er. Now touching the things which I write unto
21 you behold, before God, I lie not. Then I came
22 into the regions of Syria and Cilicia. And I was
still unknown by face unto the churches of Judaea
23 which were in Christ, but they were hearing only,
He who once persecuted us now preacheth the
24 faith which he once was wasting, and they were
glorifying God in me.

CHAPTER 2

THEN after the space of fourteen years I
went up again to Jerusalem with Barnabas taking
2 Titus also with me. And I went up by revelation,
and I laid before them the gospel which I preach
among the Gentiles, but privately before those
who are of repute, lest by any means I should be
3 running or did run in vain. But not even Titus

1 or affairs

who was with me being a Greek, was compelled
4 to be circumcised, but because of the false brethren privily brought in who came in privily to spy out our liberty which we have in Christ Jesus that
5 they might bring us into bondage: —to whom we gave place in the way of subjection, no, not for an hour, that the truth of the gospel might con-
6 tinue with you. But from those who were reputed to be somewhat (what they once were it maketh no difference to me, God accepteth not man's person) —they, *I say* who were of repute
7 imparted nothing to me; but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision even as Peter with *the gos-*
8 *pel* of the circumcision (for He who wrought for Peter unto the apostleship of the circumcision
9 wrought for me also unto the Gentiles); and perceiving the grace that was given unto me James and Cephas and John, who are reputed to be pillars, gave to me and Barnabas the right hands of fellowship that we should go unto the Gentiles,
10 and they unto the circumcision; only *they would* that we should remember the poor, which very thing I was giving diligence to do.

11 But when Cephas came to Antioch I resisted
12 him to the face because he stood condemned. For before that certain came from James he was eating with the Gentiles, but when they came he was drawing back and separating himself fearing
13 those who were of the circumcision. And the rest of the Jews likewise used hypocrisy with him, insomuch that even Barnabas was carried
14 away with their hypocrisy. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou being a Jew livest as do the Gentiles and

not as do the Jews, how compellest thou the Gen-
15 tiles to live as do the Jews? We being Jews by
16 nature and not sinners of the Gentiles, yet knowing that a man is not justified by the works of the law but only through faith in Jesus Christ, even we believed on Christ Jesus that we might be justified by faith in Christ and not by the works of the law, because by the works of the law shall
17 no flesh be justified. But if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ therefore a minister of sin? Be
18 it not so. For if I build up again those things which I destroyed I prove myself a transgressor.
19 For I through the law died unto the law that I
20 might live unto God. I have been crucified with Christ and I live no longer, but Christ liveth in me, and the *life* which I now live in the flesh I live by faith, the *faith* which is of the Son of God who
21 loved me and gave Himself for me. I do not make void the grace of God, for if righteousness is through the law then Christ died in vain.

CHAPTER 3

O thoughtless Galatians, who did bewitch you, before whose eyes Jesus Christ was openly
2 set forth crucified? This only I desire to learn from you, Received ye the Spirit by the works of
3 the law, or by the hearing of faith? Are ye so thoughtless? having begun in the Spirit, are ye
4 now completed in the flesh? Did ye suffer so many things in vain? if it be also indeed in vain.
5 He therefore who supplieth to you the Spirit and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?
6 Even as Abraham believed God and it was reck-
7 oned unto him for righteousness. Know there-

fore that they who are of faith, the same are sons
8 of Abraham. And the scripture, forseeing that
God justifieth the Gentiles by faith, preached the
gospel beforehand unto Abraham, *saying*, In thee
9 shall all the nations be blessed. So then they
who are of faith are blessed with the faithful
10 Abraham. For as many as are of the works of
the law are under a curse; for it has been written,
Cursed is every one who continueth not in all
things that are written in the book of the law to
11 do them. Now that no man is justified by the law
in the sight of God is evident, for, The righteous
12 shall live by faith; and the law is not of faith, but,
13 He who doeth them shall live in them. Christ
redeemed us from the curse of the law having be-
come a curse for us; for it has been written,
Cursed is every one who hangeth on a tree, that
14 upon the Gentiles might come the blessing of
Abraham in Christ Jesus, that we might receive
the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men:
though it be a man's confirmed covenant, no one
16 maketh it void or addeth thereto. Now to Abra-
ham were the promises spoken and to his seed.
He saith not, And to seeds as of many; but as of
17 one, And to thy seed who is Christ. And this I
say, A covenant confirmed beforehand by God, the
law, having come four hundred and thirty years
after, doth not disannul, so as to make the prom-
18 ise of none effect. For if the inheritance is of
the law it is no more of promise, but God hath
19 granted it to Abraham by promise. What then
is the law? It was added because of transgres-
sions till the seed should come to whom the prom-
ise hath been made, having been ordained through

20 angels by the hand of a mediator. Now a mediator is not of one, but God is one.
21 Is the law then against the promises of God? Be it not so: for if there had been a law given which was able to make alive, verily righteous-
22 ness would have been of the law. Howbeit the scripture shut up all things under sin, that the promise of faith of Jesus Christ might be given to those who believe.
23 But before faith came, we were kept under the law, shut up unto the faith about to be re-
24 vealed. So that the law hath been our tutor *to bring us* unto Christ, that we might be justified
25 by faith. But faith having come we are no longer
26 under a tutor. For ye are all sons of God through
27 faith in Christ Jesus. For as many as were bap-
28 tized into Christ did put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is not male and female: for ye all are
29 one in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise.

CHAPTER 4

BUT I say that so long as the heir is a babe he differeth nothing from a bondservant though
2 being lord of all, but is under guardians and stew-
3 ards until the time appointed of the father. So we also, when we were babes, were held in bond-
4 age under the elements of the world; but when the fulness of the time came, God sent forth His
5 Son, born of a woman, born under the law, that He might redeem those who were under the law, that
6 we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His
7 Son into our hearts crying, Abba, Father. So

that thou art no longer a bondservant but a son;
and if a son, then [1]an heir through God.
8 Howbeit at that time indeed not knowing
God, ye were in bondage to them which by nature
9 are not gods: but now knowing God or rather be-
ing known of God, how turn ye back again to the
weak and beggarly elements whereunto ye desire
10 to be in bondage again? Ye observe days and
11 months and seasons and years. I am afraid of
you lest by any means I have bestowed labor upon
you in vain.
12 I beseech you, brethren, be as I am for I am
13 as ye are. Ye did me no wrong, but ye know that
because of an infirmity of the flesh I preached the
14 gospel unto you at the first; and that which was
a temptation to you in my flesh ye despised not
nor rejected, but ye received me as an angel of
15 God even as Christ Jesus. Where then is the
blessing *ye accounted* yours? for I bear you wit-
ness, that if possible your eyes having plucked
16 out ye would have given them to me. So then
have I become your enemy, telling you the truth?
17 They have a zeal toward you in no good way, nay,
they desire to shut you out that ye may be zeal-
18 ous for them. But it is good to be zealous in a
good matter at all times and not only in my being
19 present with you. My little children of whom I
am again in travail until Christ be formed in you,
20 yea, I was wishing to be present with you now
and to change my voice, for I am perplexed about
you.
21 Tell me, ye who desire to be under the law, do
22 ye not hear the law? For it has been written
that Abraham had two sons, one by the handmaid,

1 Some authorities read, an heir of God through Christ.

23 and one by the freewoman. Howbeit the son indeed by the handmaid has been born after the flesh, but the son by the freewoman through
24 promise. Which things are an allegory; for these women are two covenants; one from mount Sinai, begetting into bondage, which is Hagar.
25 Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is, for she is
26 in bondage with her children. But the Jerusalem
27 that is above is free, which is our mother. For it has been written, Rejoice thou barren who bearest not, break forth and cry thou who travailest not, for many more are the children of the
28 desolate than of her who hath the husband. Now we, brethren, as Isaac was, are children of prom-
29 ise. But as then he who was born after the flesh persecuted him who was born after the Spirit,
30 even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son, for the son of the handmaid shall in no wise inherit
31 with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid but of the freewoman.

CHAPTER 5

WITH freedom did Christ set us free, stand fast therefore and be not held fast again in a yoke
2 of bondage. Behold, I Paul say unto you, that if ye be circumcised Christ will profit you nothing.
3 Yea, I testify again to every man receiving circumcision that he is a debtor to do the whole law.
4 Ye are severed from Christ, whosoever are justified by the law, ye are fallen away from grace.
5 For we through the Spirit by faith wait for the
6 hope of righteousness. For in Christ Jesus neither circumcision availeth anything nor uncir-

7 cumcision, but faith working through love. Ye
were running well, who did hinder you that ye
8 should not obey the truth? The persuasion came
9 not of Him who calleth you. A little leaven leav-
10 eneth the whole lump. I have confidence to you-
ward in the Lord that ye will in nothing be other-
wise minded: but he who troubleth you shall bear
11 his judgment, whosoever he be. But I, brethren,
if I still preach circumcision, why am I still per-
secuted? then hath the offense of the cross been
12 done away. Would that they who unsettle you
shall even cut themselves off.
13 For ye, brethren, were called for freedom,
only use not your freedom for an occasion to the
14 flesh but through love serve one another. For
the whole law is fulfilled in one word, even in this,
15 Thou shalt love thy neighbor as thyself. But if
ye bite and devour one another, take heed that ye
be not consumed one of another.
16 But I say, Walk in the Spirit and ye shall in
17 no wise fulfill the lust of the flesh. For the flesh
lusteth against the Spirit and the Spirit against
the flesh, for these are contrary the one to the
other that ye may not do the things that ye would.
18 But if ye are led by the Spirit ye are not under the
19 law. Now the works of the flesh are manifest,
which are, (adultery), fornication, uncleanness,
20 lasciviousness, idolatry, sorcery, enmities, strife,
jealousies, wraths, factions, divisions, heresies,
21 envyings, (murders), drunkenness, revellings,
and such like: of the which I forewarn you, even
as I did forewarn you, that they who practise such
22 things shall not inherit the kingdom of God. But
the fruit of the Spirit is love, joy, peace, long-
23 suffering, kindness, goodness, faith, meekness,
24 self-control: against such there is no law. And

they who are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live in the Spirit, in the Spirit let us
26 also walk. Let us not be vainglorious, provoking one another, envying one another.

CHAPTER 6

BRETHREN, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in a spirit of meekness, looking to thyself lest
2 thou also may be tempted. Bear ye one another's
3 burdens and so fulfill the law of Christ. For if a man thinketh himself to be something being noth-
4 ing, he deceiveth himself. But let each man prove his own work and then shall he have his glorying in regard of himself alone and not of his
5 neighbor. For each man shall bear his own load.
6 And let him who is taught in the word communicate unto him who teacheth in all good
7 things. Be not deceived, God is not mocked, for whatsoever a man may sow, that shall he also
8 reap. For he who soweth unto his own flesh shall of the flesh reap corruption, but he who soweth unto the Spirit shall of the Spirit reap eonian life.
9 And let us not be weary in welldoing, for in due
10 season not fainting we shall reap. So then, as we have opportunity let us work that which is good toward all men, and especially toward those who are of the household of the faith.
11 See with how large letters I wrote unto you
12 with mine own hand. As many as desire to make a fair show in the flesh they compel you to be circumcised, only that they may not be persecuted
13 for the cross of Christ. For not even they, who receive circumcision, themselves keep the law, but they desire to have you circumcised that they

14 may glory in your flesh. But far be it from me
to glory save in the cross of our Lord Jesus Christ,
through whom the world hath been crucified unto
15 me and I unto the world. For (in Christ Jesus)
neither is circumcision anything nor uncircumci-
16 sion, but a new creature. And as many as shall
walk by this rule, peace be upon them and mercy,
17 and upon the Israel of God. From henceforth let
no man trouble me, for I bear branded on my body
the marks of Jesus.
18 The grace of our Lord Jesus Christ be with
your spirit, brethren. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS

CHAPTER 1

PAUL, an apostle of Christ Jesus through
the will of God to the saints who are (at Ephe-
2 sus) and the faithful in Christ Jesus: Grace to you
and peace from God our Father and the Lord Je-
sus Christ.
3 Blessed be the God and Father of our Lord
Jesus Christ who hath blessed us with every spir-
4 itual blessing in the heavenlies in Christ: even as
He chose us in Him before the casting down of the
world that we should be holy and without fault
5 before Him in love; having foreordained us unto
adoption of sons through Jesus Christ unto Him-
6 self according to the good pleasure of His will, to
the praise of the glory of His grace which He free-
7 ly bestowed on us in the Beloved: in whom we
have redemption through His blood, the forgive-
ness of our trespasses according to the riches of
8 His grace which He made to abound toward us in
9 all wisdom and prudence, making known unto us
the mystery of His will, according to His good
10 pleasure which He purposed in Him unto a dis-
pensation of the fulness of the seasons, to head
up all things in Christ, the things in the heavens,
11 and the things upon the earth; in Him, *I say*, in
whom also we were made an inheritance, being
foreordained according to the purpose of Him who
worketh all things after the counsel of His will;
12 to the end that we should be unto the praise of
13 His glory who have before hoped in Christ: in
whom ye also hearing the word of the truth, the
gospel of your salvation — in whom, also believ-

ing, ye were sealed with the Holy Spirit of prom-
14 ise, which is an earnest of our inheritance, unto
the redemption of the purchased possession, unto
the praise of His glory.
15 For this cause I also hearing of the faith in
the Lord Jesus which is among you and the love
16 which ye show toward all the saints, cease not
giving thanks for you making mention of you in
17 my prayers, that the God of our Lord Jesus
Christ, the Father of glory, may give unto you a
spirit of wisdom and revelation in the knowledge
18 of Him; having enlightened the eyes of your
heart that ye may know what is the hope of His
calling, what the riches of the glory of His inheri-
19 tance in the saints, and what the exceeding great-
ness of His power to us-ward who believe accord-
ing to that working of the strength of His might
20 which He wrought in Christ, raising Him from
the dead, and seating Him at His right hand in the
21 heavenlies, far above all rule and authority and
power and dominion, and every name being
named, not only in this age but also in that which
22 is to come; and He put all things in subjection un-
der His feet, and gave Him to be head over all
23 things to the church which is His body, the ful-
ness of Him who filleth all in all.

CHAPTER 2

AND you being dead in your trespasses and
2 sins, wherein aforetime ye walked according to
the age of this world, according to the prince of
the authority of the air the spirit that now work-
3 eth in the sons of disobedience; among whom we
also all once lived in the lusts of our flesh doing
the desires of the flesh and of the mind and were
by nature children of wrath, even as the rest—

4 but God being rich in mercy for His great love
5 wherewith He loved us, even when we were dead
in our trespasses, quickened us together with
6 Christ (by grace have ye been saved), and raised
us up together and seated us together in the heav-
7 enlies in Christ Jesus; that in the ages to come
He might show the exceeding riches of His grace
8 in kindness toward us in Christ Jesus: for by
grace have ye been saved through faith, and this
9 not of yourselves, it is the gift of God; not of
10 works that no man should glory. For we are His
workmanship, created in Christ Jesus for good
works which God afore prepared that we should
walk in them.
11 Wherefore remember that aforetime ye, the
Gentiles in the flesh, who are called uncircumci-
sion by that which is called circumcision in the
12 flesh made by hands; that ye were at that time
separate from Christ, alienated from the common-
wealth of Israel and strangers from the cove-
nants of the promise, having no hope and without
13 God in the world. But now in Christ Jesus ye
who once were far off are made nigh by the blood
14 of Christ. For He is our peace, who made both
one, breaking down the middle wall of partition,
15 abolishing in His flesh the enmity even the law of
commandments contained in ordinances, that He
might create in Himself of the twain one new man,
16 making peace, and might reconcile them both in
one body unto God through the cross, slaying the
17 enmity thereby: and coming He preached peace
to you who were far off and peace to those who
18 were nigh, for through Him we both have our ac-
19 cess in one Spirit unto the Father. So then ye
are no more strangers and sojourners, but ye are
fellow-citizens with the saints and of the house-

ing, ye were sealed with the Holy Spirit of prom-
14 ise, which is an earnest of our inheritance, unto
the redemption of the purchased possession, unto
the praise of His glory.
15 For this cause I also hearing of the faith in
the Lord Jesus which is among you and the love
16 which ye show toward all the saints, cease not
giving thanks for you making mention of you in
17 my prayers, that the God of our Lord Jesus
Christ, the Father of glory, may give unto you a
spirit of wisdom and revelation in the knowledge
18 of Him; having enlightened the eyes of your
heart that ye may know what is the hope of His
calling, what the riches of the glory of His inheri-
19 tance in the saints, and what the exceeding great-
ness of His power to us-ward who believe accord-
ing to that working of the strength of His might
20 which He wrought in Christ, raising Him from
the dead, and seating Him at His right hand in the
21 heavenlies, far above all rule and authority and
power and dominion, and every name being
named, not only in this age but also in that which
22 is to come; and He put all things in subjection un-
der His feet, and gave Him to be head over all
23 things to the church which is His body, the ful-
ness of Him who filleth all in all.

CHAPTER 2

AND you being dead in your trespasses and
2 sins, wherein aforetime ye walked according to
the age of this world, according to the prince of
the authority of the air the spirit that now work-
3 eth in the sons of disobedience; among whom we
also all once lived in the lusts of our flesh doing
the desires of the flesh and of the mind and were
by nature children of wrath, even as the rest—

4 but God being rich in mercy for His great love
5 wherewith He loved us, even when we were dead
in our trespasses, quickened us together with
6 Christ (by grace have ye been saved), and raised
us up together and seated us together in the heav-
7 enlies in Christ Jesus; that in the ages to come
He might show the exceeding riches of His grace
8 in kindness toward us in Christ Jesus: for by
grace have ye been saved through faith, and this
9 not of yourselves, it is the gift of God; not of
10 works that no man should glory. For we are His
workmanship, created in Christ Jesus for good
works which God afore prepared that we should
walk in them.
11 Wherefore remember that aforetime ye, the
Gentiles in the flesh, who are called uncircumci-
sion by that which is called circumcision in the
12 flesh made by hands; that ye were at that time
separate from Christ, alienated from the common-
wealth of Israel and strangers from the cove-
nants of the promise, having no hope and without
13 God in the world. But now in Christ Jesus ye
who once were far off are made nigh by the blood
14 of Christ. For He is our peace, who made both
one, breaking down the middle wall of partition,
15 abolishing in His flesh the enmity even the law of
commandments contained in ordinances, that He
might create in Himself of the twain one new man,
16 making peace, and might reconcile them both in
one body unto God through the cross, slaying the
17 enmity thereby: and coming He preached peace
to you who were far off and peace to those who
18 were nigh, for through Him we both have our ac-
19 cess in one Spirit unto the Father. So then ye
are no more strangers and sojourners, but ye are
fellow-citizens with the saints and of the house-

20 hold of God, being built upon the foundation of
the apostles and prophets, Christ Jesus Himself
21 being the chief corner stone; in whom all the
building fitly framed together, groweth into a
22 holy temple in the Lord, in whom ye also are
builded together for a habitation of God in the
Spirit.

CHAPTER 3

FOR this cause I Paul the prisoner of Christ
2 Jesus in behalf of you Gentiles — if so be that ye
have heard of the stewardship of the grace of
3 God which was given to me to you-ward; how
that by revelation was made known unto me the
4 mystery, as I wrote afore in brief; whereby read-
ing ye may perceive my understanding in the
5 mystery of Christ, which in other generations was
not made known unto the sons of men as it hath
now been revealed unto His holy apostles and
6 prophets in the Spirit; that the Gentiles are
fellow-heirs, and fellow-members of the body, and
fellow-partakers of the promise in Christ Jesus
7 through the gospel, whereof I was made a min-
ister according to the gift of the grace of God
which was given me according to the working of
8 His power. Unto me, who am less than the least
of all saints was this grace given, to preach unto
the Gentiles the unsearchable riches of Christ,
9 and to make all men see what is the dispensation
of the mystery which from the ages hath been
10 hid in God who created all things; to the intent
that now unto the principalities and the powers
in the heavenlies might be made known through
11 the church the manifold wisdom of God, accord-
ing to the purpose of the ages which He purposed
12 in Christ Jesus our Lord, in whom we have bold-

ness and access in confidence through our faith in
13 Him. Wherefore I ask that ye faint not at my
tribulations for you, which is your glory.
14 For this cause I bow my knees unto the Fa-
15 ther (of our Lord Jesus Christ) from whom every
16 [1]family in heaven and on earth is named, that He
would grant you according to the riches of His
glory, that ye may be strengthened with power
17 through His Spirit in the inward man, that Christ
may dwell in your hearts through faith; to the
end that ye, having been rooted and grounded in
18 love, may be fully able to comprehend with all the
saints what is the breadth and length and height
19 and depth, and to know the love of Christ which
passeth knowledge, that ye may be filled unto all
the fulness of God.
20 Now unto Him who is able to do exceedingly
abundantly above all that we ask or think, accord-
21 ing to the power that worketh in us, unto Him be
glory in the church and in Christ Jesus unto all
the generations of the age of the ages. Amen.

CHAPTER 4

I therefore, the prisoner in the Lord, beseech
you to walk worthily of the calling wherewith ye
2 were called, with all lowliness and meekness, with
3 longsuffering, forbearing one another in love, giv-
ing diligence to keep the unity of the Spirit in the
4 bond of peace. There is one body and one Spirit
even as also ye were called in one hope of your call-
5 ing; one Lord, one faith, one baptism, one God
6 and Father of all, who is over all, and through all,
7 and in all. But unto each one of us was grace
given according to the measure of the gift of

1 or the whole family

8 Christ. Wherefore he saith, Ascending on high,
He led captivity captive, and gave gifts unto men.
9 (Now this, He ascended, what is it but that He
also descended (first) into the lower parts of the
10 earth? He who descended is the same also who
ascended far above all the heavens that He might
11 fill all things.) And He gave some indeed apos-
tles; and some, prophets; and some, evangelists;
12 and some, pastors and teachers; with a view to
the perfecting of the saints, for the work of min-
istry, for the building up of the body of Christ:
13 till we all attain unto the unity of the faith, and of
the full knowledge of the Son of God, unto a per-
fect man, unto the measure of the stature of the
14 fulness of Christ: that we may be no longer babes,
tossed to and fro and carried about with every
wind of teaching by the sleight of men in crafti-
15 ness, after the wiles of error; but being true in
love may grow up in all things into Him, who is
16 the head, even Christ; from whom all the body
fitly framed and knit together through every joint
of the supply, according to the working in due
measure of each several part, maketh the increase
of the body unto the building up of itself in love.
17 This I say therefore and testify in the Lord,
that ye no longer walk as the Gentiles also walk,
18 in the vanity of their mind, being darkened in
their understanding, having been alienated from
the life of God because of the ignorance that is in
them, because of the hardening of their heart;
19 who having been past feeling gave themselves up
to lasciviousness to work all uncleanness with
20 covetousness. But ye did not so learn Christ; if
21 so be that ye heard Him and were taught in Him,
22 even as truth is in Jesus: that ye put away, as
concerning your former manner of life, the old

man which waxeth corrupt after the lusts of de-
23 ceit, and that ye be renewed in the spirit of your
24 mind, and put on the new man which after God
was created in righteousness and holiness of
truth.
25 Wherefore, putting away falsehood, speak ye
truth each one with his neighbor, for we are mem-
26 bers one of another. Be ye angry and sin not, let
27 not the sun go down upon your wrath, neither
28 give place to the devil. Let him who stole steal
no more; but rather let him labor, working with
his hands the thing that is good, that he may have
29 whereof to give to him who hath need. Let no
corrupt speech proceed out of your mouth, but
such as is good for the building up of the need,
30 that it may give grace to those who hear. And
grieve not the Holy Spirit of God, in whom ye
31 were sealed unto the day of redemption. Let all
bitterness, and wrath, and anger, and clamour,
and railing, be put away from you with all malice:
32 and be ye kind one to another tenderhearted, free-
ly forgiving each other even as God also in Christ
freely forgave you.

CHAPTER 5

BE ye therefore imitators of God, as beloved
2 children, and walk in love, even as Christ also
loved you and gave Himself up for us, a sacrifi-
3 cial offering to God for a fragrant odor. But for-
nication and all uncleanness or covetousness, let
it not even be named among you as becometh
4 saints; and filthiness and foolish talking or im-
pure jesting, which are not befitting, but rather
5 thanksgiving. For this ye know of a surety,
that no fornicator or unclean person or covetous
man who is an idolater hath any inheritance in

6 the kingdom of Christ and God. Let no man de-
ceive you with empty words, for because of these
things cometh the wrath of God upon the sons of
7 disobedience. Be not ye therefore partakers
8 with them, for ye were once darkness but are now
9 light in the Lord, walk as children of light (for
the fruit of the light is in all goodness and right-
10 eousness and truth), proving what is well-pleas-
11 ing unto the Lord; and have no fellowship with
the unfruitful works of darkness but rather even
12 reprove them, for it is a shame even to speak of
13 the things which are done by them in secret. But
all things which are reproved are made manifest
by the light, for everything that is made manifest
14 is light. Wherefore He saith, Awake thou who
sleepest and arise from the dead and Christ shall
shine upon thee.

15 Look therefore carefully how ye walk, not as
16 unwise but as wise, buying up the opportunity be-
17 cause the days are evil. Wherefore be ye not
foolish but understand what the will of the Lord
18 is. And be not drunken with wine wherein is ex-
19 cess, but be filled with the Spirit, speaking to
yourselves in psalms and hymns and spiritual
songs, singing and making melody in your heart
20 to the Lord; giving thanks always for all things
in the name of our Lord Jesus Christ to God, even
21 the Father; subjecting yourselves one to another
in the fear of Christ.

22 Wives, *be in subjection* unto your own hus-
23 bands as unto the Lord. For the husband is the
head of the wife as Christ also is the head of the
church, being Himself the Savior of the body.
24 But as the church is subject to Christ so let the
wives also be to their husbands in everything.
25 Husbands love your wives even as Christ also

26 loved the church and gave Himself up for it, that
He might sanctify it having cleansed it by the
27 washing of water with the word, that He might
present it to Himself a glorious church not having
spot or wrinkle or any such thing, but that it
28 should be holy and without fault. Even so ought
husbands also to love their own wives as their own
bodies. He who loveth his own wife loveth him-
29 self, for no man ever hated his own flesh; but
nourisheth and cherisheth it even as Christ also
30 the church, because we are members of His body.
31 For this cause shall a man leave his father and
mother and shall cleave to his wife, and the two
32 shall become one flesh. This mystery is great,
but I speak in regard of Christ and of the church.
33 Nevertheless do ye also severally so love each one
his own wife even as himself, and let the wife see
that she reverence her husband.

CHAPTER 6

CHILDREN obey your parents in the Lord,
2 for this is right. Honor thy father and mother
(which is the first commandment with promise),
3 that it may be well with thee, and thou shalt live
4 long on the earth. And ye fathers, provoke not
your children to wrath, but nurture them in the
instruction and admonition of the Lord.

5 Bondservants be obedient unto those who ac-
cording to the flesh are your masters, with fear
and trembling, in singleness of your heart as unto
6 Christ; not in the way of eyeservice as men-
pleasers; but as bondservants of Christ doing the
7 will of God from the soul; with good will doing
8 service as unto the Lord and not unto men, know-
ing that whatsoever good thing each one may do
the same shall he receive again from the Lord

9 whether he be bond or free. And, ye masters, do
the same things unto them, and forbear threaten-
ing, knowing that both their Master and yours is
in heaven and there is no respect of persons with
Him.
10 Finally, be strong in the Lord and in the
11 strength of His might. Put on the whole armour
of God that ye may be able to stand against the
12 wiles of the devil. For our wrestling is not a-
gainst flesh and blood but against the principali-
ties, against the authorities, against the world-
rulers of this darkness, against the spiritual hosts
13 of wickedness in the heavenlies. Wherefore take
up the whole armour of God that ye may be able
to withstand in the evil day, and having subdued
14 all, to stand. Stand therefore, having girded
your loins with truth, and having put on the
15 breastplate of righteousness, and having shod
your feet with the preparation of the gospel of
16 peace; withal taking up the shield of faith where-
with ye shall be able to quench all the flaming
17 darts of the evil one. And take the helmet of
salvation, and the sword of the Spirit which is the
18 word of God: with all prayer and supplication
praying at all seasons in the Spirit, and watching
thereunto in all perseverance and supplication for
19 all the saints and on my behalf, that utterance
may be given unto me in opening my mouth to
make known with boldness the mystery of the
20 gospel for which I am an ambassador in chains,
that in it I may speak boldly as it is necessary for
me to speak.
21 But that ye also may know my affairs how
I do, Tychicus, the beloved brother and faithful
minister in the Lord will make known to you all
22 things; whom I have sent unto you for this very

purpose, that ye may know our state and that he may comfort your hearts.

23 Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ.

24 Grace be with all those who love our Lord Jesus Christ in incorruptness.

THE EPISTLE OF PAUL THE APOSTLE TO THE

PHILIPPIANS

CHAPTER 1

PAUL and Timothy bondservants of Christ Jesus to all the saints in Christ Jesus who are at
2 Philippi, with the bishops and ministers: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 I give thanks to my God upon all my remem-
4 brance of you, always in every supplication of mine on behalf of you all making my supplication
5 with joy, for your fellowship in furtherance of the
6 gospel from the first day until now; having been confident of this very thing, that He who began a good work in you will perfect it until the day of
7 Jesus Christ: even as it is right for me to think thus on behalf of you all, on account of my having you in my heart, because of you all being partakers with me of grace both in my bonds and in
8 the defence and confirmation of the gospel. For God is my witness, how I long after you all in the
9 tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in
10 full knowledge and all discernment, so that ye may [1]approve the things that are excellent, that ye may be sincere and void of offence unto the day
11 of Christ, being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God.
12 Now I wish you to know brethren, that the things which happened unto me have come rather
13 unto the progress of the gospel, so that my bonds

1 test the things that differ

became manifest in Christ throughout the whole
14 praetorian guard and to all the rest, and that most
of the brethren in the Lord having been confident
through my bonds are more abundantly bold to
15 speak the word of God without fear. Some in-
deed are preaching Christ even of envy and strife,
16 and some also of good will; these indeed of love,
knowing that I am set for the defence of the gos-
17 pel; but those proclaim Christ of faction, not sin-
cerely, thinking to raise up tribulation for me in
18 my bonds. What then? only that in every way,
whether in pretence or in truth Christ is pro-
claimed; and therein I rejoice, yea and will re-
19 joice. For I know that this shall turn to my sal-
vation through your supplication and the supply
20 of the Spirit of Jesus Christ, according to my
earnest expectation and hope that in nothing shall
I be put to shame, but with all boldness as always
now also Christ shall be magnified in my body
21 whether by life or by death. For to me to live is
22 Christ, and to die is gain. But if to live in the
flesh, if this is the fruit of my work, then what I
23 shall choose I know not. But I am in a strait be-
twixt the two, having the desire to depart and be
24 with Christ for it is very far better, yet to abide
25 in the flesh is more needful for your sake. And
having this confidence I know that I shall abide,
and abide with you all, for your progress and joy
26 of faith, that your glorying may abound in Christ
Jesus in me through my coming unto you again.
27 Only behave as citizens worthily of the gospel of
Christ, that whether coming and seeing you or
being absent I may hear of your state that ye
stand fast in one spirit, with one soul striving for
28 the faith of the gospel, and in nothing affrighted
by the adversaries: which is for them an evident

token of destruction, but of your salvation, and
29 that from God; because to you it has been granted
in the behalf of Christ, not only to believe on Him,
30 but also to suffer in His behalf: having the same
conflict which ye saw in me, and now hear to be
in me.

CHAPTER 2

IF there is therefore any comfort in Christ,
if any consolation of love, if any fellowship of the
2 Spirit, if any tender mercies and compassions, ful-
fil ye my joy, that ye be of the same mind, having
the same love, being of one soul, minding the
3 same thing; doing nothing through faction or
through vainglory, but in lowliness of mind each
4 counting others better than themselves; not look-
ing each of you to his own things, but each of you
5 also to the things of others. Have this mind in
6 you which was also in Christ Jesus, who being in
the form of God counted it not a thing to be
7 grasped to be on an equality with God, but emp-
tied Himself, taking the form of a bondservant
8 being made in the likeness of men, and being
found in fashion as a man He humbled Himself
becoming obedient unto death, yea, the death of
9 the cross. Wherefore also God highly exalted
Him and gave unto Him the name which is above
10 every name; that in the name of Jesus every knee
should bow of things in heaven and things on
11 earth and things under the earth, and that every
tongue should confess that Jesus Christ is Lord
to the glory of God the Father.

12 So then, my beloved, even as ye always
obeyed, not as in my presence only but now much
more in my absence, work out your own salvation
13 with fear and trembling; for it is God who work-

eth in you both to will and to work, for His good
14 pleasure. Do all things without murmurings and
15 disputings, that ye may be blameless and harmless children of God without fault in the midst of a crooked and perverse generation, among whom
16 ye are manifest as luminaries in the world, holding forth the word of life, that I may have whereof to glory in the day of Christ, that I did not run
17 in vain neither labored in vain. Yea, and if I am poured forth upon the sacrifice and service of your faith, I rejoice, and rejoice together with
18 you all: and in the same manner do ye also rejoice, and rejoice together with me.
19 But I hope in the Lord Jesus to send Timothy shortly unto you that I also may be of good cheer
20 knowing your state. For I have no man like-minded who will care genuinely for your state.
21 For they all seek their own not the things of Jesus
22 Christ. But ye know the proof of him, that as a child with a father he served with me in the gos-
23 pel. Him therefore indeed I hope to send immediately, as soon as I may see clearly how it will
24 go with me: but I trust in the Lord that I myself
25 also shall come shortly. But I counted it necessary to send to you Epaphroditus my brother and fellow-worker and fellow-soldier, and your apos-
26 tle and minister to my need; since he was longing for you all and was full of heaviness because ye
27 heard that he was sick, for indeed he was sick nigh unto death, but God had mercy on him, and not on him only, but on me also that I might not
28 have sorrow upon sorrow. I sent him therefore the more diligently, that seeing him again ye may
29 rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy, and

30 hold such in honor: because for the work of Christ
he came nigh unto death, [1]hazarding his life to
supply that which was lacking in your service to-
ward me.

CHAPTER 3

FINALLY, my brethren, rejoice in the Lord.
To write the same things to you to me indeed is
2 not irksome, but for you it is safe. Beware of
the dogs, beware of the evil workers, beware of
3 the concision: for we are the circumcision, who
worship by the Spirit of God, and glory in Christ
4 Jesus, and have no confidence in the flesh: al-
though I, having confidence also in the flesh, if
any other thinketh to have confidence in the flesh,
5 I more: circumcised the eighth day, of the race
of Israel, of the tribe of Benjamin, a Hebrew of
6 Hebrews, according to the law a Pharisee, accord-
ing to zeal persecuting the church, according to
righteousness which is in the law blameless.
7 Howbeit what things were gain to me, these have
8 I counted loss for Christ. Yea verily, and I count
all things to be loss for the excellency of the
knowledge of Christ Jesus my Lord, for whom I
suffered the loss of all things and do count them
9 but refuse that I may win Christ, and be found in
Him, not having a righteousness of mine own,
even that which is of the law, but that which is
through faith in Christ, the righteousness which
10 is of God by faith: that I may know Him and the
power of His resurrection and the fellowship of
His sufferings, becoming conformed unto His
11 death, if by any means I may attain unto the out
12 resurrection, the one from among the dead. Not
that I already obtained or have already been made

1 gambling with his life

perfect: but I press on, if so be that I may lay
hold of that for which also I was laid hold of by
13 Christ Jesus. Brethren, I count not myself to
have laid hold; but one thing, forgetting indeed
the things which are behind, and eagerly stretch-
ing forward to the things which are before, with
14 eyes fixed on the goal, I press on unto the prize
15 of the upward calling of God in Christ Jesus. Let
us therefore, as many as be full grown, be thus
minded: and if in any thing ye are otherwise
16 minded, even this shall God reveal unto you: only,
whereunto we have already attained, in that same
cause let us walk.
17 Brethren, be ye imitators together of me, and
mark those who so walk even as ye have us for an
18 example. For many walk, of whom I was telling
you often and now tell you even weeping, that
they are the enemies of the cross of Christ:
19 whose end is destruction, whose god is the belly,
and whose glory is in their shame, who mind
20 earthly things. For our place of administration
is in the heavens, from whence also we are wait-
ing with longing expectation for a Savior, the
21 Lord Jesus Christ: who shall fashion anew the
body of our humiliation, that it may be conformed
to the body of His glory, according to the working
whereby He is able even to subject all things unto
Himself.

CHAPTER 4

THEREFORE, my brethren, dearly beloved
and longed for, my joy and crown, so stand fast in
the Lord, my dearly beloved.
2 I exhort Euodia, and I exhort Syntyche to be
3 of the same mind in the Lord. Yea, I ask thee
also, true yokefellow, help these women for they
labored with me in the gospel, with Clement also

and the rest of my fellow-workers whose names are in the book of life.

4 Rejoice in the Lord alway, again I will say,
5 Rejoice. Let your yieldedness be known unto all
6 men. The Lord is at hand. In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made
7 known unto God. And the peace of God, which riseth above every mind, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if
9 there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things practise and the God of peace shall be with you.

10 But I rejoice in the Lord greatly that now at length ye have revived your thought for me, wherein ye did indeed take thought but ye lacked
11 opportunity. Not that I speak in respect of want for I have learned, in whatsoever state I am,
12 therein to be content. I know how to be abased and I know also how to abound, in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be
13 in want. I can do all things through Him who
14 strengtheneth me. Howbeit ye did well that ye
15 had fellowship with my tribulation. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only;
16 for even in Thessalonica ye sent both once and a-

17 gain unto my need. Not that I seek for the gift,
but I seek for the fruit that aboundeth to your ac-
18 count. But I have all things and abound: I have
been filled having received from Epaphroditus the
things that came from you, a sweet smelling odor,
19 a sacrifice acceptable, well-pleasing to God. And
my God shall supply every need of yours accord-
20 ing to His riches in glory in Christ Jesus. And
unto our God and Father be the glory unto the
ages of the ages. Amen.
21 Salute every saint in Christ Jesus. The
22 brethren who are with me salute you. All the
saints salute you and especially they who are of
Caesar's household.
23 The grace of the Lord Jesus Christ be with
your spirit.

ages and generations: but now hath been mani-
27 fested to His saints, to whom God willed to make
known what is the riches of the glory of this mys-
tery among the Gentiles, which is Christ in you
28 the hope of glory: whom we proclaim, admonish-
ing every man and teaching every man in all wis-
dom that we may present every man complete in
29 Christ; whereunto I labor also, striving according
to His working which worketh in me in power.

CHAPTER 2

FOR I would have you to know what great
strife I have for you and for those at Laodicea and
for as many as have not seen my face in the flesh,
2 that their hearts may be comforted, being knit to-
gether in love, and unto all riches of the full as-
surance of understanding unto the full knowledge
3 of the mystery of God, even Christ, in whom are
all the treasures of wisdom and knowledge hidden.
4 This I say that no one may delude you with per-
5 suasiveness of speech. For though I am absent
in the flesh, yet am I with you in the spirit, joy-
ing and beholding your order and the stedfastness
of your faith in Christ.
6 As therefore ye received Christ Jesus the
7 Lord, so walk in Him, rooted and builded up in
Him and stablished in your faith, even as ye were
taught, abounding in thanksgiving.
8 Take heed lest there shall be any one who
maketh spoil of you through his philosophy and
vain deceit, according to the tradition of men, ac-
cording to the rudiments of the world, and not
9 according to Christ: for in Him dwelleth all the
10 fulness of the Godhead bodily, and in Him ye have
been made full, who is the head of all principality
11 and authority, in whom ye were also circumcised

with a circumcision not made with hands, in the putting off of the body of the flesh in the circum-
12 cision of Christ; having been buried with Him in His baptism, wherein ye were also raised with Him through faith of the working of God, who
13 raised Him from the dead. And you being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did He quicken together with Him, having freely forgiven us all our tres-
14 passes; blotting out the handwriting in the ordinances that was against us, which was contrary to us, and He hath taken it out of the way nailing
15 it to the cross; stripping off from Himself the principalities and the authorities, He made an example of them openly, triumphing over them in it.
16 Let no man therefore judge you in food or in drink or in respect of a feast day or a new moon
17 or sabbaths, which are a shadow of coming
18 things, but the body is Christ's. Let no man rob you of your prize delighting in humble mindedness and worshipping of the angels, dwelling in the things which He hath seen, being vainly
19 puffed up by the mind of his flesh and not holding fast the Head, from whom all the body being supplied and knit together through the joints and bands, increaseth with the increase of God.
20 Since ye died with Christ from the rudiments of the world, why as though living in the world
21 do ye subject yourselves to ordinances, Handle
22 not, nor taste, nor touch (all which things are to perish with the using), after the precepts and
23 teachings of men? Which things have indeed a show of wisdom in a self-devised religious observance and lowly mindedness and severity to the body, but are not of any value against the indulgence of the flesh.

CHAPTER 3

SINCE then ye were raised together with
Christ, seek the things that are above where
2 Christ is sitting on the right hand of God. Set
your mind on the things that are above not on the
3 things that are upon the earth. For ye died and
4 your life has been hid with Christ in God. When
Christ, who is our life may be manifested, then
shall ye also with Him be manifested in glory.
5 Put to death therefore your members which
are upon the earth; fornication, uncleanness, pas-
sion, evil desire, and covetousness which is idol-
6 atry, for which things' sake cometh the wrath of
7 God upon the sons of disobedience; in the which
ye also walked aforetime when ye were living in
8 these things. But now put ye also away all
these; anger, wrath, malice, railing, shameful
9 speaking out of your mouth: lie not one to an-
other, having put off the old man with his prac-
10 tices and having put on the new man who is being
renewed unto full knowledge after the image of
11 Him who created him: where there is not Greek
and Jew, circumcision and uncircumcision, bar-
barian, Scythian, bondman, freeman, but Christ
is all and in all.
12 Clothe yourselves therefore as God's elect
holy and beloved, with tender affections of com-
passion, kindness, humility, meekness, longsuf-
13 fering, forbearing one another and forgiving each
other freely if any man have a complaint against
any, even as the Lord freely forgave you, so also
14 do ye; and above all these things *put on* love,
15 which is the bond of completeness. And let the
peace of Christ act as umpire in your hearts, to
the which also ye were called in one body, and be
16 ye thankful. Let the word of Christ dwell in you

richly, in all wisdom teaching and admonishing
one another with psalms and hymns and spiritual
songs singing with grace in your hearts unto God.
17 And whatsoever ye may do in word or in deed do
all in the name of the Lord Jesus, giving thanks
to God the Father through Him.
18 Wives, subject yourselves to your husbands
19 as is fitting in the Lord. Husbands, love your
20 wives and be not bitter against them. Children,
obey your parents in all things for this is well-
21 pleasing in the Lord. Fathers, irritate not your
22 children that they be not discouraged. Bond-
servants, obey in all things those who are your
masters according to the flesh; not with eyeser-
vice as men-pleasers, but in singleness of heart
23 fearing the Lord: whatsoever ye may do, work
from the soul, as unto the Lord and not unto men,
24 knowing that from the Lord ye shall receive the
recompense of the inheritance, ye serve the Lord
25 Christ. For he who doeth wrong shall receive
again the wrong that he did, and there is no re-
spect of persons.

CHAPTER 4

Masters, render unto your bondservants that
which is just and equal, knowing that ye also have
a Master in heaven.
2 Continue stedfastly in prayer watching
3 therein with thanksgiving; withal praying for us
also that God may open unto us a door for the
word to speak the mystery of Christ, for which
4 also I have been bound, that I may make it mani-
5 fest as it is necessary for me to speak. Walk in
wisdom toward those who are without, buying up
6 the opportunities for yourselves. Let your
speech be always with grace seasoned with salt,

that ye may know how it is necessary for you to answer each other.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful min-
8 ister and fellow-servant in the Lord, whom I have sent unto you for this very purpose that ye may know our estate, and that he may comfort your
9 hearts: with Onesimus, the faithful and beloved brother who is one of you. They shall make known unto you all things that are done here.
10 Aristarchus my fellow-prisoner saluteth you and Mark the nephew of Barnabas (touching whom ye received commandments, if he come un-
11 to you receive him), and Jesus who is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, who
12 became a comfort unto me. Epaphras who is one of you, a bondservant of Christ Jesus, saluteth you, always striving for you in his prayers that ye may stand perfect and fully assured in all the
13 will of God. For I bear him witness that he hath a great burden for you, and for those in Laodicea,
14 and for those in Hierapolis. Luke the beloved
15 physician and Demas salute you. Salute the brethren who are in Laodicea and Nymphas and
16 the church that is in their house. And whensoever this epistle may be read among you, cause that it be read also in the church of the Laodiceans, and that ye may also read the epistle from
17 Laodicea. And say to Archippus, Take heed to the ministry which thou didst receive in the Lord, that thou mayest fulfil it.
18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS

CHAPTER 1

PAUL and Silvanus and Timothy unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God always for you all
3 making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus
4 Christ before our God and Father; knowing,
5 brethren, beloved of God, your election, for our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake.
6 And ye became imitators of us and of the Lord, receiving the word in much affliction with joy of
7 the Holy Spirit, so that ye became a pattern to all
8 who believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward has gone forth,
9 so that we need not to speak anything. For they themselves report concerning us what manner of entering in we had unto you, and how ye turned unto God from idols, to serve a living and true
10 God, and to wait for His Son from heaven whom He raised from the dead, even Jesus who delivereth us from the coming anger.

CHAPTER 2

FOR yourselves, brethren, know our entering in unto you that it hath not been found vain,
2 but having suffered before and having been shamefully entreated as ye know at Philippi, we waxed bold in our God to speak unto you the gos-
3 pel of God in much conflict. For our exhortation
4 is not of error nor of uncleanness nor in guile, but even as we have been approved of God to be intrusted with the gospel so we speak, not as pleas-
5 ing men but God who proveth our hearts. For neither at any time were we found using words of flattery as ye know, nor a cloke of covetousness,
6 God is witness; nor seeking glory of men, neither from you nor from others, being able to be bur-
7 densome, as apostles of Christ. But we were gentle in the midst of you as when a nurse may
8 cherish her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only but also our own souls, because ye become very dear to us.
9 For ye remember, brethren, our labor and travail: working night and day that we might not burden any of you, we preached unto you the gospel of
10 God. Ye are witnesses, and God also, how holily and righteously and unblameably we behaved our-
11 selves toward you who believe, as ye know how we dealt with each one of you, as a father with his own children, exhorting you and encouraging you
12 and testifying, to the end that ye should walk worthily of God who calleth you into His own kingdom and glory.
13 And for this cause we also thank God without ceasing, that receiving from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth the

word of God, which also worketh in you who be-
14 lieve. For ye, brethren, became imitators of the
churches of God which are in Judaea in Christ Je-
sus, for ye also suffered the same things from your
own countrymen, even as they did of the Jews;
15 who killed both the Lord Jesus and the prophets,
and persecuted us, and pleased not God, and are
16 contrary to all men; forbidding us to speak to the
Gentiles that they might be saved, to fill up their
sins alway; but the wrath came upon them to the
uttermost.
17 But we brethren, being bereaved of you for a
short season, in presence not in heart, gave dili-
gence the more exceedingly to see your face with
18 great desire; because we desired to come unto
you, even I Paul both once and again, and Satan
19 hindered us. For what is our hope, or joy, or
crown of glorying? Are not even ye in the pres-
20 ence of our Lord Jesus at His coming? For ye
are our glory and our joy.

CHAPTER 3

WHEREFORE no longer forbearing we
thought it good to be left behind at Athens alone,
2 and sent Timothy, our brother and God's minister
(and our fellow-laborer) in the gospel of Christ
to establish you, and to comfort you concerning
3 your faith, that no man may be moved by these
tribulations, for yourselves know that hereunto
4 we are appointed. For verily, when we were with
you we were telling you beforehand that we are
about to suffer tribulation, even as it came to pass
5 as ye also know. For this cause I also no longer
forbearing, sent that I might know your faith,
lest by any means the tempter had tempted you
6 and our labor should be in vain. But now Timo-

thy coming from you, and bringing us glad tidings
of your faith and love, and that ye have good re-
membrance of us, always longing to see us, even
7 as we also to see you; for this cause, brethren, we
were comforted over you in all our distress and
8 tribulation through your faith, for now we live if
9 ye may stand fast in the Lord. For what thanks-
giving are we able to render again unto God for
you, for all the joy wherewith we rejoice for your
10 sakes before our God, night and day praying ex-
ceedingly that we may see your face and may per-
fect that which is lacking in your faith?
11 Now may our God and Father Himself, and
12 our Lord Jesus, direct our way unto you, and the
Lord make you to increase and abound in love one
toward another and toward all men, even as we
13 also do toward you; to the end He may stablish
your hearts unblameable in holiness before our
God and Father at the coming of our Lord Jesus
with all His saints.

CHAPTER 4

FINALLY then, brethren, we beseech and
exhort you in the Lord Jesus, that as ye received
of us how it is necessary for you to walk and to
please God, even as ye do walk — that ye abound
2 more and more. For ye know what charges we
3 gave you through the Lord Jesus. For this is the
will of God, even your sanctification, that ye ab-
4 stain from fornication; that each one of you know
how to possess himself of his own vessel in sancti-
5 fication and honor not in the passion of lust, even
6 as the Gentiles who know not God; that no man
overreach and wrong his brother in the matter,
because the Lord is an avenger in all these things
as also we forewarned you and testified fully.

7 For God called us not for uncleanness but in sanc-
8 tification. Therefore he who rejecteth, rejecteth not man but God, who giveth His Holy Spirit unto you.
9 But concerning love of the brethren ye have no need that one write unto you, for ye yourselves
10 are God-taught to love one another, for indeed ye do it toward all the brethren who are in all Macedonia. But we exhort you, brethren, that ye a-
11 bound more and more; and that ye be ambitious to be quiet and to do your own business, and to work with your hands even as we charged you,
12 that ye may walk honestly toward those who are without, and may have need of nothing.
13 But we would not have you to be ignorant, brethren, concerning those who sleep, that ye may not sorrow even as the rest who have no hope.
14 For if we believe that Jesus died and rose again, even so those also who have fallen asleep in Jesus
15 will God bring with Him. For this we say unto you by the word of the Lord, that we who are alive, who are left unto the coming of the Lord, shall in no wise precede those who have fallen a-
16 sleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in
17 Christ shall rise first: then we who are alive, who are left, shall together with them be caught up in the clouds to meet the Lord in the air, and so shall
18 we ever be with the Lord. Wherefore comfort one another with these words.

CHAPTER 5

BUT concerning the times and the seasons, brethren, ye have no need that aught be written
2 unto you. For yourselves know perfectly that

the day of the Lord so cometh as a thief in the
3 night. When they may say, Peace and safety,
then sudden destruction cometh upon them as
travail upon a woman with child, and they shall
4 in no wise escape. But ye, brethren, are not in
darkness that that day should overtake you as a
5 thief, for ye are all sons of light, and sons of the
6 day: we are not of the night, nor of darkness; if
so, then let us not sleep, as do the rest, but let us
7 watch and be sober. For they who sleep sleep in
the night, and they who are drunken are drunken
8 in the night. But let us, being of the day, be
sober, putting on the breastplate of faith and love,
9 and for a helmet the hope of salvation. For God
appointed us not unto anger, but unto the obtain-
ing of salvation through our Lord Jesus Christ,
10 who died for us, that whether we watch or sleep
11 we should live together with Him. Wherefore
exhort one another and build each other up, even
as also ye do.
12 But we beseech you, brethren, to know those
who labor among you and are over you in the Lord
13 and admonish you, and to esteem them exceeding
highly in love for their work's sake. Be at peace
14 among yourselves. And we exhort you, breth-
ren, admonish the disorderly, encourage the faint-
hearted, support the weak, be longsuffering to-
15 ward all. See that none render unto any one evil
for evil, but always follow after that which is
16 good one toward another and toward all. Rejoice
17 always, pray without ceasing, in everything give
18 thanks, for this is the will of God in Christ Jesus
19 for you. Quench not the Spirit, despise not
20 prophesyings, prove all things, hold fast that
21,22 which is good, abstain from every form of evil.
23 And the God of peace Himself sanctify you

wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of
24 our Lord Jesus Christ. Faithful is He who call-
25 eth you, who will also do it. Brethren, pray for us.
26 Salute all the brethren with a holy kiss. I
27 solemnly charge you by the Lord that this epistle be read unto all the brethren.
28 The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

CHAPTER 1

PAUL and Silvanus and Timothy unto the
church of the Thessalonians in God our Father
2 and the Lord Jesus Christ: Grace to you and peace
from God our Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway
for you, brethren, even as it is meet, because your
faith groweth exceedingly and the love of each
4 one of you all toward one another aboundeth; so
that we ourselves glory in you in the churches of
God for your patience and faith in all your perse-
cutions and in the tribulations which ye endure;
5 a manifest token of the righteous judgment of
God, to the end that ye may be counted worthy
of the kingdom of God for which ye also suffer:
6 seeing that it is a righteous thing with God to
recompense tribulation to those who afflict you,
7 and to you who are afflicted rest with us, at the
revelation of the Lord Jesus from heaven with the
8 angels of His power in flaming fire, rendering
vengeance to those who know not God, and to
those who obey not the gospel of our Lord Jesus:
9 who shall suffer justice, even eonian destruction
from the presence of the Lord and from the glory
10 of His might, when He shall come to be glorified
in His saints, and to be marvelled at in all those
who believed (because our testimony unto you
11 was believed) in that day. To which end we also
pray always for you that our God may count you
worthy of your calling and fulfill every good

pleasure of goodness and every work of faith with
12 power, that the name of our Lord Jesus may be
glorified in you and ye in Him according to the
grace of our God and the Lord Jesus Christ.

CHAPTER 2

NOW we beseech you, brethren, concerning
the coming of our Lord Jesus Christ and our
2 gathering together unto Him, to the end that ye
be not quickly shaken from your mind nor yet be
troubled either by spirit or by word or by epistle
as from us, as that the day of the Lord has set in;
3 let no man deceive you in any wise, for it will not
be, except the falling away come first, and the
4 man of sin be revealed, the son of destruction, he
who opposeth and exalteth himself against all
that is called God or that is worshipped; so that
he sitteth in the temple of God showing himself
5 that he is God. Remember ye not, that yet being
6 with you, I was telling you these things? And
now ye know that which restraineth to the end
7 that he may be revealed in his own season. For
the mystery of lawlessness doth already work,
only there is one who restraineth now, until he
8 may become from the midst. And then shall be
revealed the lawless one, whom the Lord Jesus
shall slay with the breath of His mouth and bring
to nought by the manifestation of His [1]coming;
9 even he, whose [1]coming is according to the work-
ing of Satan with all power and signs and lying
10 wonders and with all deceit of unrighteousness
in those who are perishing, because they received
not the love of the truth that they might be saved.
11 And for this cause God sendeth them a working of
12 error that they should believe the lie, that they

1 or presence

all might be judged who believed not the truth but had pleasure in unrighteousness.

13 But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of
14 the truth; whereunto He called you through our gospel to the obtaining of the glory of our Lord
15 Jesus Christ. So then, brethren, stand fast and hold the traditions which ye were taught, whether by word or by epistle of ours.

16 Now our Lord Jesus Christ Himself and God our Father who loved us and gave us eonian com-
17 fort and good hope through grace, comfort your hearts and stablish them in every good work and word.

CHAPTER 3

FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified even
2 as also it is with you, and that we may be delivered from unreasonable and evil men, for not all
3 have faith. But the Lord is faithful, who shall
4 stablish you and guard you from evil. And we have confidence in the Lord concerning you, that ye both do and will do the things which we com-
5 mand. And the Lord direct your hearts into the love of God and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother walking disorderly, and not after the instruction which they received of
7 us. For yourselves know how it is necessary to imitate us, for we behaved not ourselves disorder-
8 ly among you; neither did we eat bread for nought at any man's hand, but in labor and travail working night and day that we might not bur-

9 den any of you: not because we have not the authority, but to make ourselves an ensample unto
10 you, that ye should imitate us. For even when we were with you, this we commanded you, If any
11 will not work neither let him eat. For we hear of some who walk among you disorderly who work
12 not at all but are busybodies. Now those who are such we command and exhort in the Lord Jesus Christ, that with quietness, working they
13 may eat their own bread. But ye, brethren, be
14 not weary in well-doing. And if any man obeyeth not our word by this epistle, note this man that ye may not associate with him, to the end
15 that he may be ashamed. And yet count him not as an enemy but admonish him as a brother.
16 Now the Lord of peace Himself give you peace at all times in all ways. The Lord be with you all.
17 The salutation of me Paul with mine own hand, which is the sign in every epistle, so I write.
18 The grace of our Lord Jesus Christ be with you all.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

CHAPTER 1

PAUL an apostle of Christ Jesus according
to the commandment of God our Savior and Christ
2 Jesus our hope, unto Timothy, my true child in
faith: Grace, mercy, peace, from God the Father
and Christ Jesus our Lord.
3 As I, going into Macedonia, exhorted thee
to tarry at Ephesus that thou mightest charge
4 certain men not to teach a different doctrine, nei-
ther to give heed to fables and endless genealo-
gies which minister questionings rather than a
5 dispensation of God which is in faith — but the
end of the charge is love out of a pure heart and a
6 good conscience and faith unfeigned, from which
some having swerved have turned aside unto vain
7 talking; desiring to be teachers of the law, not
knowing either what they say, or whereof they
8 confidently affirm. But we know that the law is
9 good if a man use it lawfully, knowing this, that
the law is not made for a righteous man, but for
the lawless and unruly, for the ungodly and sin-
ners, for the unholy and profane, for murderers
of fathers and murderers of mothers, for man-
10 slayers, for fornicators, for sodomites, for men-
stealers, for liars, for false swearers, and if there
be any other thing contrary to the sound doctrine,
11 according to the gospel of the glory of the blessed
God with which I was entrusted.
12 I have gratitude to Christ Jesus our Lord
who empowered me because He counted me faith-
13 ful, appointing me to the ministry: though being
before a blasphemer, and a persecutor, and in-

jurious: howbeit I obtained mercy, because I did
14 it ignorantly in unbelief; and the grace of our
Lord abounded exceedingly with faith and love
15 which is in Christ Jesus. Faithful is the saying,
and worthy of all acceptation, that Christ Jesus
came into the world to save sinners, of whom I am
16 chief: howbeit for this cause I obtained mercy,
that in me as chief might Jesus Christ show forth
all His longsuffering, for an example of those who
should hereafter believe on Him unto eonian life.
17 Now unto the King of the ages, incorruptible, in-
visible, the only (wise) God, be honor and glory
unto the ages of the ages. Amen.
18 This charge I commit unto thee, my child
Timothy, according to the prophecies which went
before on thee, that by them thou mayest war the
19 good warfare, holding faith and a good conscience,
which some having thrust from them made ship-
wreck concerning the faith: of whom is Hymenae-
20 us and Alexander; whom I delivered unto Satan,
that they might be taught not to blaspheme.

CHAPTER 2

I exhort therefore, first of all, that supplica-
tions, prayers, intercessions, thanksgivings, be
2 made for all men; for kings and all who are in high
station; that we may lead a tranquil and quiet
3 life in all godliness and gravity. This is good
and acceptable in the sight of God our Savior;
4 who willeth all men to be saved and to come to
5 the full knowledge of the truth. For there is one
God, one mediator also between God and men, the
6 man, Christ Jesus, who gave Himself a ransom
for all; the testimony *to be borne* in its own sea-
7 sons; whereunto I was appointed a herald and an

apostle (I speak the truth, I lie not), a teacher of
the Gentiles in faith and truth.
8 I desire therefore that the men pray in every
place, lifting up holy hands, without anger and
9 disputing. In like manner, that women adorn
themselves in becoming apparel, with modesty
and sobriety; not with braided hair, and gold or
10 pearls or costly raiment; but (which becometh
women professing godliness) through good
11 works. Let a woman learn in quietness with all
12 subjection. But I permit not a woman to teach,
nor to have authority over a husband, but to be
13 in quietness. For Adam was first formed then
14 Eve: and Adam was not deceived but the woman
being wholly deceived hath fallen into transgres-
15 sion; but she shall be saved through the childbear-
ing, if they may continue in faith and love and
sanctification with sobriety.

CHAPTER 3

FAITHFUL is the saying, If a man seeketh
the office of an overseer, he desireth a good work.
2 It is necessary for the overseer therefore to be
without reproach, the husband of one wife, tem-
perate, soberminded, orderly, given to hospitality,
3 apt to teach: not given to wine, not given to strik-
ing people; but gentle, not contentious, no lover
4 of money; one who ruleth well his own house, hav-
ing his children in subjection with all gravity;
5 (but if a man knoweth not how to rule his own
house, how shall he take care of the church of
6 God?) not a novice lest being puffed up he fall in-
7 to the judgment of the devil. Moreover he must
have good testimony from those who are without,
lest he may fall into reproach and the snare of the
8 devil. Deacons in like manner must be grave, not

doubletongued, not given to much wine, not
9 greedy of filthy lucre, holding the mystery of the
10 faith in a pure conscience. And let these also
first be approved by testing, then let them serve
11 as deacons being unaccused. Wives in like man-
ner must be grave, not slanderers, temperate,
12 faithful in all things. Let deacons be husbands
of one wife, ruling their children and their own
13 houses well. For they who have served well as
deacons are gaining to themselves an honorable
standing and great boldness in the faith which is
in Christ Jesus.

14 These things write I unto thee hoping to
15 come unto thee shortly, but if I tarry long that
thou mayest know how it is necessary for thee to
behave thyself in the house of God, which is the
church of the living God, the pillar and ground of
16 truth. And confessedly great is the mystery of
godliness; [1]Who was manifested in the flesh, jus-
tified in the spirit, seen of angels, preached among
the nations, believed on in the world, received up
into glory.

CHAPTER 4

BUT the Spirit saith expressly that in later
times some shall fall away from the faith, giving
heed to seducing spirits and doctrines of demons,
2 in hypocrisy speaking lies, having been seared in
3 their own conscience, forbidding to marry, *and*
commanding to abstain from foods, which God
created to be received with thanksgiving by those
4 who believe and have fully known the truth. For
every creature of God is good and nothing to
be rejected, being received with thanksgiving,

1 Who Greek OS could be for Theos, God.

5 for it is sanctified through the word of God and
prayer.
6 Putting these things before the brethren
thou shalt be a good minister of Christ Jesus,
nourished in the words of the faith and of the
good doctrine which thou hast closely followed:
7 but refuse profane and old wives' fables. And
8 exercise thyself unto godliness: for bodily exer-
cise is profitable for little, but godliness is profit-
able for all things having promise of this and the
9 coming life. Faithful is the saying and worthy
10 of all acceptation. For to this end we are labor-
ing and striving because we have hoped in the liv-
ing God who is the Savior of all men, specially of
11 the believing. These things command and teach.
12 Let no man despise thy youth, but be thou a pat-
tern to those who believe, in word, in manner of
13 life, in love, in faith, in purity. Till I come, give
heed to reading, to exhortation, to teaching.
14 Neglect not the gift that is in thee which was giv-
en thee by prophecy with the laying on of the
15 hands of the eldership. Be diligent in these
things; give thyself wholly to them, that thy
16 progess may be manifest unto all. Take heed to
thyself and to thy teaching. Continue in these
things, for in doing this thou shalt save both thy-
self and those who hear thee.

CHAPTER 5

REBUKE not an elder but exhort him as a
2 father, the younger men as brethren, the elder
women as mothers, the younger as sisters in all
3 purity. Honor widows who are widows indeed.
4 But if any widow hath children or grandchildren,
let them learn first to show piety toward their
own family, and to make returns to their progen-

itors: for this is acceptable in the sight of God.
5 Now she who is a widow indeed, and desolate,
hath hoped on God and continueth in supplica-
6 tions and prayers night and day. But she who
giveth herself to pleasure, living, hath died.
7 These things also command that they may be
8 without reproach. But if any provideth not for
her own, and specially her own household, she
hath denied the faith and is worse than an un-
9 believer. Let none be enrolled as a widow under
threescore years old, the wife of one man, being
10 well attested for good works; if she hath brought
up children, if she hath used hospitality to stran-
gers, if she hath washed the saints' feet, if she
hath relieved the afflicted, if she hath diligently
11 followed every good work. But younger widows
refuse, for when they might wax wanton against
12 Christ they desire to marry, having judgment be-
13 cause they rejected their first faith. And withal
they learn also to be idle, going around from
house to house, and not only idle but tattlers also
and busybodies, speaking things which are not
14 necessary. I desire therefore the younger wo-
men to marry, to bear children, to be mistress of
the household, to give none occasion to the adver-
15 sary as a cause for reviling: for already some
16 turned aside after Satan. If any woman who be-
lieveth hath widows, let her relieve them and let
not the church be burdened, that it may relieve
those who are widows indeed.
17 Let the elders who rule well be counted wor-
thy of double honor, especially those who labor
18 in word and in teaching. For the scripture saith,
Thou shalt not muzzle the ox treading out the
corn. And, The laborer is worthy of his reward.
19 Against an elder receive not an accusation, except

20 at the mouth of two or three witnesses. Those
who sin reprove in the sight of all, that the rest
21 also may have fear. I charge thee in the sight of
God and Christ Jesus and the elect angels, that
thou observe these things without prejudice, do-
22 ing nothing by partiality. Ordain no man hastily,
neither be partaker of other men's sins: keep thy-
23 self pure. Be no longer a drinker of water but
use a little wine for thy stomach's sake and thy
24 frequent infirmities. Some men's sins are evi-
dent going before unto judgment, and some men
25 also they follow after. In like manner also the
good works are evident, and such as are otherwise
are not able to be hid.

CHAPTER 6

LET as many as are bondservants under the
yoke count their own masters worthy of all hon-
or, that the name of God and the doctrine may not
2 be blasphemed. And they who have believing
masters, let them not despise them because they
are brethren, but let them serve them the rather
because they who are partakers of the benefit are
believing and beloved. These things teach and
exhort.

3 If any man teacheth a different doctrine and
consenteth not to sound words, even the words of
our Lord Jesus Christ and to the doctrine which
4 is according to godliness; he has been puffed up
knowing nothing, but being diseased about ques-
tionings and word-strivings whereof cometh
5 envy, strife, railings, evil surmisings, wranglings
of men wholly corrupted in mind and bereft of
6 the truth, supposing godliness to be gain[1]. But

1 Some authorities add, from such withdraw thyself.

7 godliness with contentment is great gain, for we
brought nothing into the world, for neither are
8 we able to carry anything out; but having food
9 and covering we shall be therewith content. But
they who desire to be rich fall into a temptation
and a snare and many foolish and hurtful lusts,
10 such as drown men in ruin and destruction. For
the love of money is a root of all evils: for which
some being eager were led astray from the faith
and pierced themselves through with many sor-
rows.
11 But thou, O man of God, flee these things and
follow after righteousness, godliness, faith, love,
12 patience, meekness. Fight the good fight of the
faith, lay hold on the eonian life, whereunto thou
wast called and didst confess the good confession
13 in the presence of many witnesses. I charge thee
before God who quickeneth into life all things,
and Christ Jesus who before Pontius Pilate wit-
14 nessed the good confession to keep the command-
ment without spot, without reproach, until the
15 appearing of our Lord Jesus Christ: which in its
own seasons He will show, who is the blessed and
only Potentate, the King of kings, and Lord of
16 lords; who only hath immortality, dwelling in
light unapproachable; whom no one of men saw,
nor is able to see: to whom be eonian honor and
power. Amen.
17 Charge those who are rich in this present age
not to be highminded nor to have their hope set
on the uncertainty of riches but on God who giv-
18 eth us richly all things for enjoyment; to do good,
to be rich in good works, to be ready to distribute,
19 willing to communicate; treasuring up for them-
selves a good foundation against the coming time

that they may lay hold on the life which is life indeed.

20 O Timothy, guard that which was entrusted,
turning away from the profane babblings and oppositions of the knowledge which is falsely so
21 called, which some professing have erred concerning the faith. Grace be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

CHAPTER 1

PAUL an apostle of Christ Jesus by the will
of God, according to the promise of the life which
2 is in Christ Jesus, to Timothy, my beloved child:
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.
3 I thank God whom I serve from my fore-
fathers in a pure conscience how unceasing is my
remembrance of thee in my supplications, night
4 and day longing to see thee, remembering thy
5 tears that I may be filled with joy: having been
reminded of the unfeigned faith that is in thee;
which dwelt first in thy grandmother Lois and
thy mother Eunice and I have been persuaded is
6 in thee also. For the which cause I put thee in
remembrance that thou stir into flame the gift
of God which is in thee through the laying on of
7 my hands. For God gave us not a spirit of fear
8 but of power and love and a sound mind. Be not
ashamed therefore of the testimony of our Lord
nor of me His prisoner, but suffer hardship with
9 the gospel according to the power of God, who
saved us and called us with a holy calling not ac-
cording to our works but according to His own
purpose and grace, which was given us in Christ
10 Jesus before the times of the ages, but mani-
fested now by the appearing of our Savior Christ
Jesus, abolishing death indeed and bringing life
and incorruption to light through the gospel,
11 whereunto I was appointed a herald and an apostle
12 and a teacher (of the nations). For the which
cause I also suffer these things yet I am not a-

shamed, for I know whom I have believed, and I have been persuaded that He is able to guard[1] that which I have committed unto Him against that
13 day. Hold the pattern of sound words which thou didst hear from me in faith and love which
14 is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit who dwelleth in us.
15 This thou knowest that all who are in Asia turned away from me, of whom are Phygelus and
16 Hermogenes. The Lord grant mercy unto the house of Onesiphorus for he oft refreshed me and
17 was not ashamed of my chain but, being in Rome
18 he sought me diligently and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus thou knowest very well.

CHAPTER 2

THOU therefore my child, be strengthened
2 in the grace that is in Christ Jesus. And the things which thou didst hear from me through many witnesses, the same commit thou to faithful men who shall be able to teach others also.
3 Take thy part in suffering hardship as a good
4 soldier of Christ Jesus. No soldier engaging in warfare entangleth himself in the affairs of this life that he may please him who enrolled him as
5 a soldier. And if also a man may contend in the games he is not crowned except he may contend
6 lawfully. It is necessary for the husbandman who laboreth to be the first to partake of the
7 fruits. Consider what I say for the Lord shall
8 give thee understanding in all things. Remember

1 Greek, my deposit

Jesus Christ, risen from the dead, of the seed of
9 David according to my gospel: wherein I suffer
hardship unto bonds as an evil doer, but the word
10 of God has not been bound. Therefore I endure
all things for the elect's sake that they also may
obtain the salvation which is in Christ Jesus with
11 eonian glory. Faithful is the saying: for if we
12 died with Him, we shall also live with Him: if
we endure we shall also reign with Him: if we
13 shall deny Him, He also will deny us: if we are
faithless, He abideth faithful, for He is not able
to deny Himself.

14 Of these things put them in remembrance
charging them in the sight of the Lord that they
strive not about words to no profit, to the subvert-
15 ing of those who hear. Give diligence to present
thyself approved unto God a workman who need-
eth not to be ashamed, [1]handling aright the word
16 of truth. But shun profane babblings, for they
17 will proceed further in ungodliness and their
word will eat as doth a gangrene: of whom is Hy-
18 menaeus and Philetus, who concerning the truth
erred saying that the resurrection has been al-
ready and are overthrowing the faith of some.
19 Howbeit the firm foundation of God standeth hav-
ing this seal, The Lord knoweth those who are
His: and, Let every one who nameth the name of
20 the Lord depart from unrighteousness. Now in
a great house there are not only vessels of gold
and of silver but also of wood and of earth, and
21 some unto honor and some without honor. If a
man therefore may purge himself from these he
shall be a vessel unto honor, sanctified, meet for
the Master's use, prepared unto every good work.

1 Or rightly dividing the word of truth.

22 But flee youthful lusts and follow after righteous-
ness, faith, love, peace, with those who call on the
23 Lord out of a pure heart. But foolish and igno-
rant questionings refuse, knowing that they may
24 gender strifes. And it is not necessary for the
Lord's bondservant to strive but to be gentle to-
25 ward all, apt to teach, patient under evil, in meek-
ness instructing those who set themselves in
opposition; if peradventure God may give them
26 repentance unto the knowledge of the truth, and
they may recover themselves out of the snare of
the devil, having been taken captive by him to *do*
his will.

CHAPTER 3

BUT know this that in the last days perilous
2 times shall come. For men shall be lovers of
themselves, lovers of money, boastful, haughty,
railers, disobedient to parents, unthankful, un-
3 holy, without natural affection, unforgiving,
slanderers, without self-control, fierce, not lovers
4 of those who are good, traitors, headstrong, puffed
up, lovers of pleasure rather than lovers of God;
4 having a form of godliness, but having denied the
6 power thereof, from these also turn away. For
of these are they who creep into houses and lead
captive silly women laden with sins, led away by
7 divers lusts, ever learning and never able to come
8 to the knowledge of the truth. And like as Jan-
nes and Jambres withstood Moses so do these also
withstand the truth; men corrupted in mind, dis-
9 approved concerning the faith. But they shall
proceed no further for their folly shall be evident
10 unto all men as theirs also was. But thou didst
follow my teaching, conduct, purpose, faith, long-
11 suffering, love, patience, persecutions, sufferings;
what things befell me at Antioch, at Iconium, at

Lystra; what persecutions I endured, and out of
12 them all the Lord delivered me. Yea and all who
will to live godly in Christ Jesus shall suffer per-
secution. But evil men and impostors shall wax
worse and worse, deceiving and being deceived.
14 But abide thou in the things which thou didst
learn and of which thou wast assured, knowing of
15 whom thou didst learn them; and that from a
babe thou hast known the sacred writings which
are able to make thee wise unto salvation through
16 faith which is in Christ Jesus. Every scripture
is inspired of God and is profitable for teaching,
for reproof, for correction, for instruction which
17 is in righteousness: that the man of God may be
complete, furnished completely unto every good
work.

CHAPTER 4

I charge thee in the sight of God and of Christ
Jesus who is about to judge the quick and the
dead, and by His appearing and His kingdom,
2 preach the word; be instant in season, out of sea-
son; reprove, rebuke, exhort, with all longsuffer-
3 ing and teaching. For the time will come when
they will not endure the sound doctrine, but hav-
ing an itching ear will heap to themselves teach-
4 ers after their own lusts, and indeed will turn a-
way their ear from the truth and turn aside unto
5 fables. But be thou sober in all things, suffer
hardship, do the work of an evangelist, fulfill thy
6 ministry. For I am already being [1]offered and
7 the time of my departure has come. I have
fought the good fight, I have finished the course,
8 I have kept the faith: henceforth there is laid up
for me the crown of righteousness, which the

1 poured out as a drink offering

Lord the righteous Judge shall give to me at that day, and not only to me but also to all those who have loved His appearing.

9 Be diligent to come shortly unto me, for De-
10 mas forsook me, loving this present age, and went to Thessalonica, Crescens to Galatia, Titus to Dal-
11 matia. Only Luke is with me. Taking Mark bring him with thee for he is useful to me for the
12 ministry. But Tychicus I sent to Ephesus. The
13 cloke that I left at Troas with Carpus, coming bring *with thee*, and the books especially the
14 parchments. Alexander the coppersmith showed me much evil, the Lord will render to him accord-
15 ing to his works: of whom be thou on guard also,
16 for he greatly withstood our words. At my first defence no one took my part but all forsook me,
17 may it not be laid to their account. But the Lord stood by me and empowered me that through me the message might be fully proclaimed, and that all the Gentiles might hear, and I was delivered
18 out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom, to whom be the glory unto the ages of the ages. Amen.

19 Salute Prisca and Aquila and the house of
20 Onesiphorus. Erastus abode at Corinth, but
21 Trophimus I left at Miletus sick. Be diligent to come before winter. Eubulus saluteth thee and Pudens and Linus and Claudia and all the brethren.

22 The Lord be with thy spirit. Grace be with you.

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS

CHAPTER 1

PAUL a bondservant of God and an apostle
of Jesus Christ, according to the faith of God's
elect and the knowledge of the truth which is ac-
2 cording to godliness, in hope of eonian life which
God who cannot lie promised before times of the
3 ages, but in its own seasons manifested His word
in the message wherewith I was intrusted, accord-
4 ing to the commandment of God our Savior, to Ti-
tus my true child after a common faith: Grace
and peace from God the Father and Christ Jesus
our Savior.
5 For this cause left I thee in Crete that thou
shouldest set in order the things that were want-
ing, and appoint elders in every city as I gave thee
6 charge; if any man is blameless the husband of
one wife having children who believe, who are not
7 accused of riotous living or unruly. For it is nec-
essary for an overseer to be blameless as God's
steward; not self-willed, not soon angry, not quar-
relsome over wine, not given to blows, not seek-
8 ing gain by shameful means but given to hospi-
tality, a lover of good, soberminded, just, holy,
9 temperate; holding to the faithful word accord-
ing to the teaching, that he may be able both to
exhort in the sound doctrine and to convict the
gainsayers.
10 For there are many unruly men, vain talkers
and deceivers, specially they of the circumcision
11 whose mouths it is necessary to stop; men who
overthrow whole houses teaching things which
12 they ought not for filthy lucre's sake. One of

themselves a prophet of their own said, Cretans
13 are alway liars, evil beasts, idle gluttons. This
testimony is true. For which cause reprove them
14 sharply that they may be sound in the faith, not
giving heed to Jewish fables and commandments
15 of men turning away from the truth. To the
pure all things are pure, but to those who have
been defiled and unbelieving nothing is pure, but
both their mind and their conscience have been
16 defiled. They profess that they know God but by
their works they deny Him, being abominable and
disobedient and unto every good work disapproved.

CHAPTER 2

BUT speak thou the things which befit sound
2 doctrine: that aged men be temperate, grave,
soberminded, sound in faith, in love, in patience:
3 that aged women likewise be reverent in demeanor, not slanderers, nor enslaved to much wine,
4 teachers of that which is good; that they may
train the young women to love their husbands, to
5 love their children, to be soberminded, chaste,
workers at home, good, being in subjection to
their own husbands, that the word of God be not
6 blasphemed: the younger men likewise exhort to
7 be soberminded, in all things showing thyself an
example of good works; in thy doctrine showing
8 uncorruptness, gravity, sound speech, that cannot be condemned; that he who is of the contrary
part may be ashamed having no evil thing to say
9 of us. *Exhort* bondservants to be in subjection
to their own masters and to be well-pleasing in
10 all things; not gainsaying, not purloining but
showing all good fidelity, that they may adorn the
11 doctrine of God our Savior in all things. For the

grace of God was manifested, *bringing* salvation
12 to all men, instructing us to the intent that denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present
13 age; looking for the blessed hope and appearing of the glory of our great God and Savior Jesus
14 Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession zealous of good works.
15 These things speak and exhort and reprove with all authority. Let no man despise thee.

CHAPTER 3

PUT them in mind to be in subjection to rulers, to authorities, to be obedient, to be prepared
2 for every good work, to speak evil of no man, not to be contentious, to be yielded, showing all meek-
3 ness toward all men. For we also were aforetime thoughtless, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, de-
4 testable, hating one another. But when the kindness of God our Savior and His [1]love toward man,
5 appeared, not by works done in righteousness which we did ourselves, but according to His mercy He saved us, through the washing of regenera-
6 tion and renewing of the Holy Spirit, which He poured out upon us richly through Jesus Christ
7 our Savior; that being justified by His grace we might be made heirs according to the hope of
8 eonian life. Faithful is the saying, and concerning these things I desire that thou affirm confidently to the end that they who have believed God may be careful to maintain good works. These

1 Greek, philanthropia

9 things are good and profitable unto men: but shun
foolish questionings and genealogies and strifes
and contentions about the law, for they are un-
10 profitable and vain. A man who is heretical after
11 a first and second admonition refuse, knowing
that such a one is perverted and sinneth being
self-condemned.
12 Whensoever I may send Artemas unto thee
or Tychicus be diligent to come unto me to Nicop-
13 olis, for there I have determined to winter. Set
forward Zenas the lawyer and Appollos on their
journey diligently that nothing may be wanting
14 unto them. And let our people also learn to main-
tain good works for necessary uses that they may
not be unfruitful.
15 All who are with me salute thee. Salute
those who love us in faith.
Grace be with you all.

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON

PAUL a prisoner of Christ Jesus and Timothy our brother to Philemon our beloved and fellow-worker, and to Apphia our sister, and to Archippus our fellow-soldier, and to the church in thy house: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always making mention of thee in my prayers, hearing of thy love and of the faith which thou hast toward the Lord Jesus and toward all the saints that the fellowship of thy faith may become effectual in the full knowledge of every good thing which is in you in Christ. For I had much joy and comfort in thy love because the hearts of the saints have been refreshed through thee, brother.

Wherefore, though I, having much boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged and now a prisoner also of Christ Jesus: I beseech thee for my child whom I begot in my bonds, [1]Onesimus, who was aforetime unprofitable to thee but now is profitable to thee and to me: whom I sent back to thee, himself, (that is, my very heart), whom I was desiring to have with me that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I willed to do nothing, that thy goodness should not be as of necessity but of free will. For perhaps he was therefore parted from thee for a season that thou shouldest have him for the age; no longer as a bondservant but more than a

1 the Greek word means helpful or profitable

bondservant, a brother beloved specially to me
but how much more to thee both in the flesh and
17 in the Lord. If then thou countest me a partner
18 receive him as myself. But if he hath wronged
thee at all or oweth thee *aught*, *put* that to mine
19 account, I Paul wrote it with mine own hand, I
will repay it: that I say not unto thee that thou
20 owest to me even thine own self. Yea, brother,
let me have joy of thee in the Lord, refresh my
21 heart in Christ. Having confidence in thine
obedience I wrote unto thee knowing that thou
22 wilt do even beyond what I say. But withal pre-
pare me also a lodging for I hope that through
your prayers I shall be granted unto you as a
favor.
23 Epaphras my fellow-prisoner in Christ Jesus
24 saluteth thee, *also* Mark, Aristarchus, Demas,
Luke, my fellow-workers.
25 The grace of our Lord Jesus Christ be with
your spirit. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS

CHAPTER 1

GOD having of old time spoken unto the fathers by the prophets by divers portions and in
2 divers manners, in these last days spoke unto us in His Son, whom He appointed heir of all things
3 through whom also He made the ages; who being the effulgence of His glory and the very image of His substance and upholding all things by the word of His power, having made purification of sins sat down on the right hand of the Majesty in
4 high places; having become so much better than the angels as He hath inherited a more excellent
5 name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten Thee? and again, I will be to Him
6 a Father, and He shall be to Me a Son? And again when He bringeth in the firstborn into the world He saith, And let all the angels of God
7 worship Him. And of the angels He indeed saith, Who maketh His angels spirits, and His ministers
8 a flame of fire: but unto the Son, Thy throne, O God, is for the age of the age, and the sceptre of
9 uprightness is the sceptre of Thy kingdom. Thou didst love righteousness, and hate iniquity, therefore God, Thy God, anointed Thee with the oil of
10 gladness above Thy fellows. And, Thou, Lord, according to beginnings didst lay the foundation of the earth, And the heavens are the works of
11 Thy hands: they shall perish; but Thou abidest,
12 and they all shall wax old as doth a garment; and as a mantle shalt Thou roll them up, as a garment, and they shall be changed: but Thou art the same,

13 and Thy years shall not fail. But of which of the
angels hath He said at any time, Sit Thou on My
right hand, till I may make Thine enemies the
14 footstool of Thy feet? Are they not all minister-
ing spirits, sent forth to do service for the sake of
those who are about to inherit salvation?

CHAPTER 2

THEREFORE it is necessary for us to give
the more earnest heed to the things that were
heard, lest haply we may drift away from them.
2 For if the word spoken through angels proved
stedfast, and every transgression and disobedi-
3 ence received a just recompense of reward; how
shall we escape, having neglected so great salva-
tion? which receiving a beginning of being spok-
en through the Lord, was confirmed unto us by
4 those who heard; God also bearing witness with
them, both by signs and wonders and by manifold
powers and by distributions of the Holy Spirit,
according to His own will.
5 For not unto angels did He subject the world
6 to come, whereof we speak. But one hath some-
where testified saying, What is man, that Thou
shouldest be mindful of him? or the Son of man,
7 that Thou shouldest visit Him? Thou didst make
Him a little lower than the angels, Thou didst
crown Him with glory and honor, and didst set
8 Him over the works of Thy hands: Thou didst
put all things in subjection under His feet. For
in that He subjected all things unto Him, He left
nothing that is not subject to Him. But now we
see not yet all things having been subjected to
9 Him. But we behold Him who hath been made
for a little while lower than the angels, even Je-
sus, because of the suffering of death, crowned

with glory and honor, that by the grace[1] of God
He should taste death on behalf of every one.
10 For it became Him, on account of whom are all
things, and through whom are all things, in
bringing many sons unto glory, to make the
Princely Leader of their salvation perfect through
11 sufferings. For both He who sanctifieth and they
who are sanctified are all of One: for which cause
12 He is not ashamed to call them brethren saying,
I will declare Thy name unto My brethren, in the
midst of the congregation will I sing Thy praise.
13 And again, I will put My trust in Him. And a-
gain, Behold, I and the children whom God gave
14 Me. Since then the children have been partakers
in flesh and blood, He also Himself in like manner
partook of the same; that through death He
might bring to nought him who hath the power
15 of death, that is, the devil; and might deliver as
many as through fear of death were all their life-
16 time subject to bondage. For verily not of angels
doth He take hold, but He taketh hold of the seed
17 of Abraham. Wherefore it behooved Him in all
things to be made like unto His brethren, that He
might be a merciful and faithful high priest in
things pertaining to God, to make propitiation for
18 the sins of the people. For in that He Himself
hath suffered being tempted, He is able to help
those who are tempted.

CHAPTER 3

WHEREFORE, holy brethren, partakers of
a heavenly calling, consider the Apostle and High
2 Priest of our confession, even Jesus, who was
faithful to Him who appointed Him as also was

1 Some manuscripts make, by the grace of God, read, with the exception of God.

3 Moses in all his house. For He hath been counted
worthy of more glory than Moses, by so much as
He who built the house hath more honor than the
4 house. For every house is builded by some one;
5 but He who built all things is God. And Moses
indeed was faithful in all his house as a servant,
for a testimony of those things which were to be
6 spoken; but Christ as a Son, over His house, whose
house are we, if we may hold fast our boldness
and the glorying of our hope firm unto the end.
7 Wherefore, even as the Holy Spirit saith, Today
8 if ye may hear His voice, harden not your hearts
as in the embitterment, like as in the day of the
9 temptation in the wilderness wherewith your fa-
thers tempted Me by proving Me, and saw My
10 works forty years. Wherefore I was displeased
with this generation and said, They do always err
in their heart; but they did not know My ways;
11 as I sware in My wrath, They shall not enter into
12 My rest. Take heed, brethren, lest at any time
there shall be in any one of you an evil heart of
13 unbelief in falling away from the living God: but
exhort one another day by day so long as it is
called today, lest any one of you may be hardened
14 by the deceitfulness of sin: for we have become
partakers of Christ, if indeed we may hold fast
the beginning of our confidence firm unto the end:
15 while it is said, Today if ye may hear His voice,
harden not your hearts as in the embitterment.
16 For certain having heard did cause embitterment,
but not all they who came out of Egypt through
17 Moses. And with whom was He displeased forty
years? was it not with those who sinned, whose
18 carcasses fell in the wilderness? And to whom
sware He that they should not enter into His rest,
19 but to those who were disobedient? And we see

that they were not able to enter in because of unbelief.

CHAPTER 4

LET us fear therefore lest at any time a promise being left of entering into His rest any one of you should seem to have come short of it.
2 For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, not being mixed with faith
3 in those who heard. For we who believed do enter into that rest; even as He hath said, As I sware in My wrath, they shall not enter into My rest: although the works were finished from the
4 casting down of the world. For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works;
5 and in this place again, They shall not enter into
6 My rest. Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to
7 enter in because of disobedience, He again defineth a certain day, saying in David, after so long a time, Today, as it hath been said before, Today if ye may hear His voice, harden not your hearts.
8 For if Joshua had given them rest He would not
9 have spoken afterward of another day. There remaineth therefore a sabbath rest for the peo-
10 ple of God. For he who entered into His rest hath himself also rested from his works, as God did
11 from His own. Let us therefore give diligence to enter into that rest, lest any man fall after the
12 same example of disobedience. For the word of God is living and powerful and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow,

and is a discerner of the thoughts and intents of
13 the heart. And there is no creature who is not
manifest in His sight: but all things are naked
and laid open before the eyes of Him with whom
is our reckoning.
14 Having then a great high priest who hath
passed through the heavens, Jesus the Son of God,
15 let us hold fast our confession. For we have not
a high priest unable to sympathize with our in-
firmities, but One having been in all points
16 tempted like as we are yet without sin. Let us
therefore draw near with boldness unto the throne
of grace, that we may receive mercy and may find
grace to help in time of need.

CHAPTER 5

FOR every high priest being taken from a-
mong men is appointed for men in things pertain-
ing to God, that He may offer both gifts and sac-
2 rifices for sins: being able to gently sympathize
with the ignorant and erring, seeing that He Him-
3 self also is compassed with infirmity; and by rea-
son thereof ought, as for the people so also for
4 Himself, to offer for sins. And no man taketh
this honor unto himself but being called of God
5 just as Aaron also was. So Christ also glorified
not Himself to be made a high priest but He who
spake unto Him, Thou art My Son, this day have
6 I begotten Thee: as He saith also in another place,
Thou art a priest for the age after the order of
7 Melchizedek. Who in the days of His flesh hav-
ing offered up prayers and supplications with
strong crying and tears unto Him who was able
to save Him from death, and having been heard
8 because of His godly fear; although being a Son,
yet learned He obedience by the things which He

9 suffered; and having been made perfect He became unto all those who obey Him the [1]author of
10 eonian salvation; named of God a high priest after the order of Melchizedek.
11 Of whom we have many things to say and hard of interpretation, seeing ye have become dull
12 of hearing. For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and have become such as have need of milk, and not of solid food.
13 For every one who partaketh of milk is without experience of the word of righteousness, for he is
14 a babe. But solid food is for fullgrown men even those who by reason of use have their senses exercised unto discernment of both good and evil.

CHAPTER 6

WHEREFORE leaving the word of the beginning of Christ, let us press on unto perfection; not laying again a foundation of repentance from
2 dead works and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eonian judgment.
3 And this will we do, if God permit. For it is im-
4 possible for those who were once for all enlightened and having tasted of the heavenly gift and
5 having become partakers of the Holy Spirit and having tasted the good word of God and the pow-
6 ers of the coming age and having fallen away, to renew them again unto repentance, crucifying to themselves the Son of God and putting Him to
7 open shame. For the land which drank the rain that cometh oft upon it and bringeth forth herbs fit for them for whose sake it is also tilled, re-

1 Greek, Cause

8 ceiveth blessing from God: but bearing thorns
and thistles it is rejected and nigh unto cursing,
whose end is for burning.
9 But beloved, we have been persuaded better
things of you, even things accompanying salva-
10 tion, though we thus speak: for God is not un-
righteous to forget your work and the love which
ye showed toward His name, having ministered
11 unto the saints and still ministering. And we
desire that each one of you may show the same
diligence unto the full assurance of hope even to
12 the end: that ye may not be sluggish, but imita-
tors of those who through faith and patience in-
herit the promises.
13 For God making promise to Abraham, since
He was having no one greater by whom to swear
14 swore by Himself, saying, Surely blessing I will
bless thee and multiplying I will multiply thee.
15 And thus having patiently endured, he obtained
16 the promise. For men swear by the greater, and
in every dispute of theirs the oath is final for con-
17 firmation. Wherein God desiring to show more
abundantly unto the heirs of the promise the im-
mutability of His counsel, interposed with an
18 oath: that by two immutable things in which it
is impossible for God to lie, we may have a strong
encouragement, who flee for refuge to lay hold of
19 the hope set before us; which we have as an an-
chor of the soul, both sure and stedfast and enter-
20 ing into that which is within the veil; whither as a
forerunner Jesus entered for us, having become
a high priest for the age after the order of Mel-
chizedek.

CHAPTER 7

FOR this Melchizedek, king of Salem, priest
of God Most High, who met Abraham returning
from the slaughter of the kings and blessed him,
2 to whom also Abraham divided a tenth part of all
(being first, by interpretation, King of righteous-
ness, and then also King of Salem, which is, King
3 of peace; without father, without mother, without
genealogy, having neither beginning of days nor
end of life, but made like unto the Son of God),
abideth a priest continually.
4 Now consider how great this man was, unto
whom Abraham, the patriarch, gave a tenth out
5 of the chief spoils. And they indeed of the sons
of Levi who receive the priest's office have com-
mandment to take tithes of the people according
to the law, that is, of their brethren though hav-
6 ing come out of the loins of Abraham; but he
whose genealogy is not counted from them hath
taken tithes of Abraham, and hath blessed him
7 who hath the promises. But without any dispute
8 the less is blessed of the better. And here indeed
dying men receive tithes; but there one being wit-
9 nessed to that he liveth. And so to say through
Abraham even Levi, who receiveth tithes, hath
10 paid tithes, for he was yet in the loins of his fa-
ther when Melchizedek met him.
11 If indeed then there was perfection through
the Levitical priesthood (for under it hath the
people received the law), what further need was
there that another priest should arise after the
order of Melchizedek and not be reckoned after
12 the order of Aaron? For the priesthood being
changed there is made also of necessity a change
13 of the law. For He of whom these things are
said belongeth to a different tribe from which no

14 man hath given attendance at the altar. For it
is evident that our Lord hath sprung out of Judah,
as to which tribe Moses spake nothing concerning
15 priests. And is yet more abundantly evident,
since after the likeness of Melchizedek there aris-
16 eth a different priest, who hath been made, not
after the law of a fleshly commandment, but after
17 the power of an indissoluble life: for it is wit-
nessed of Him, Thou art a priest for the age after
18 the order of Melchizedek. For there is indeed a
disannulling of a foregoing commandment be-
19 cause of its weakness and unprofitableness (for
the law made nothing perfect), and a bringing in
of a better hope through which we draw nigh unto
20 God. And inasmuch as it is not without an oath
21 (for they indeed have been made priests without
an oath; but He with an oath through Him who
saith unto Him, The Lord sware and will not re-
22 pent, Thou art a priest for the age), by so much
also hath Jesus become the surety of a better cov-
23 enant. And they indeed have been made priests
many in number because that by death they are
24 hindered from continuing. But He because He
abides unto the age, hath His priesthood untrans-
25 missable. Wherefore also He is able to save to
the uttermost those who draw near unto God
through Him, seeing He ever liveth to make in-
tercession for them.

26 For such a high priest became us, holy, harm-
less, undefiled, separated from sinners, and made
27 higher than the heavens; who needeth not daily,
like those high priests, to offer up sacrifices, first
for His own sins and then for the sins of the peo-
ple: for this He did once for all offering up Him-
28 self. For the law appointeth men high priests
having infirmity; but the word of the oath, which

was after the law, appointeth the Son perfected for the age.

CHAPTER 8

NOW to sum up what we are saying: We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens,
2 a minister of the holy things and of the true tab-
3 ernacle which the Lord pitched, nôt man. For every high priest is appointed to offer both gifts and sacrifices, wherefore it is necessary that this high priest also have somewhat that He might
4 offer. Now if indeed He were on earth He would not be a priest at all, seeing there are those who
5 offer the gifts according to the law; who serve a copy and shadow of the heavenly things, even as Moses has been warned being about to complete the tabernacle: for, See, saith He, that thou make all things according to the pattern that was
6 showed thee in the mount. But now hath He obtained a ministry the more excellent, by how much also He is the mediator of a better covenant, which hath been enacted upon better promises.
7 For if that first covenant had been blameless then
8 would no place have been sought for a second. For finding fault with them, He saith, Behold, the days come saith the Lord, that I will complete a new covenant with the house of Israel and with
9 the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt, for they continued not in My covenant, and I regarded them not, saith the Lord.
10 For this is the covenant that I will covenant with the house of Israel after those days, saith the Lord; giving My laws into their mind, and on

their heart I will write them, and I will be to them
11 a God, and they shall be to Me a people: and they
shall in no wise teach every man his fellow-citizen
and every man his brother saying, Know the Lord,
for all shall know Me, from the least to the great-
12 est of them, for I will be merciful to their iniqui-
ties, and their sins will I in no wise remember any
13 more. In that He saith, A new *covenant*, He hath
made the first old. And that which is becoming
obsolete and waxeth aged is nigh unto vanishing
away.

CHAPTER 9

NOW even the first *covenant* indeed was hav-
ing ordinances of divine service and its sanctuary
2 of this world. For there was a tabernacle pre-
pared, the first, wherein were the candlestick, and
the table, and the showbread, which is called the
3 Holy place. And after the second veil the taber-
4 nacle which is called the Holy of holies, having a
golden censer[1] and the ark of the covenant over-
laid round about with gold, wherein was a golden
pot having the manna and Aaron's rod that bud-
5 ded and the tables of the covenant, and above it
cherubim of glory overshadowing the mercy-seat,
of which things we cannot now speak in detail.
6 Now these things having been thus prepared, the
priests go in continually into the first tabernacle,
7 accomplishing the services; but into the second
the high priest alone, once in the year, not with-
out blood which he offereth for himself, and for
8 the ignorances of the people: the Holy Spirit this
signifying, that the way into the holy places hath
not yet been made manifest, while the first taber-

1 Or, altar of incense

9 nacle is yet standing, which is a parable for the
time now present; according to which are offered
both gifts and sacrifices not being able, as touch-
ing the conscience to make him who worships per-
10 fect, being only (with foods and drinks and divers
washings) fleshly ordinances imposed until a time
of reformation.
11 But Christ having become a high priest of
coming good things, through the greater and
more perfect tabernacle, not made with hands,
12 that is to say, not of this creation nor yet through
the blood of goats and calves, but through His
own blood entered in once for all into the holy
13 place, having obtained eonian redemption. For
if the blood of goats and bulls and the ashes of a
heifer sprinkling those who have been defiled,
14 sanctify unto the cleanness of the flesh: how
much more shall the blood of Christ, who through
the eonian Spirit offered Himself without fault un-
to God, cleanse your consciences from dead works
15 to serve the living God? And for this cause He
is the mediator of a new covenant, that a death
having taken place for the redemption of the
transgressions that were under the first covenant,
they who have been called may receive the prom-
16 ise of the eonian inheritance. For where a cove-
nant is, there must of necessity be brought in the
17 death of the covenant victim. For a covenant is
established over death, for it is of no force while
18 the covenant victim liveth. Therefore even the
first covenant hath not been dedicated without
19 blood. For when every commandment had been
spoken by Moses unto all the people according to
the law, taking the blood of calves and goats with
water and scarlet wool and hyssop, he sprinkled
20 both the book itself and all the people saying, This

is the blood of the covenant which God com-
21 manded unto you. Moreover the tabernacle and
all the vessels of the ministry he sprinkled in like
22 manner with the blood. And according to the
law almost all things are cleansed with blood, and
apart from shedding of blood there is no remis-
sion.
23 It was necessary therefore that the copies of
the things in the heavens indeed should be
cleansed with these, but the heavenly things
24 themselves with better sacrifices than these. For
Christ entered not into a holy place made with
hands, a representation of the true; but into heav-
en itself, now to be manifested in the presence of
25 God for us: nor yet that He should offer Himself
often, as the high priest entereth into the holy
26 places year by year with other blood, seeing it
would have been necessary for Him to suffer often
since the casting down of the world; but now hath
He been manifested, that by His sacrifice He may
put away sin once for all at the consummation of
27 the ages. And inasmuch as it is appointed unto
28 men once to die and after this a judging; so Christ
also having been once for all offered to bear the
sins of many shall appear a second time, apart
from sin, to those who wait for Him unto salva-
tion.

CHAPTER 10

FOR the law, having a shadow of the coming
good things, not the very image of the things, is
not able with the sacrifices year by year which
they offer continually, to make perfect those who
2 draw nigh. Else would they not have ceased be-
ing offered because the worshippers having been
once for all cleansed would have no more con-
3 science of sins? But in those sacrifices there is

4 a remembrance of sins year by year. For it is im-
possible for the blood of bulls and goats to take
5 away sins. Wherefore coming into the world He
saith, Sacrifice and offering Thou didst not desire,
6 but a body didst Thou prepare for Me; In whole
burnt offerings and *sacrifices* for sin Thou hadst
7 no pleasure: Then said I, Lo, I have come (In the
roll of the book it has been written of Me) to do
8 Thy will, O God. Saying above, Sacrifices and
offerings and whole burnt offerings and sacrifices
for sin Thou didst not desire neither hadst plea-
sure therein (which are offered according to the
9 law), then hath He said, Lo, I have come that I
might do Thy will (O God). He taketh away the
10 first, that He may establish the second. By
which will we have been sanctified through the
offering of the body of Jesus Christ once for all.
11 And every priest indeed standeth day by day min-
istering and offering oftentimes the same sacri-
12 fices which can never take away sins: but He hav-
ing offered one sacrifice of perpetual efficacy for
13 sins sat down on the right hand of God: from
henceforth expecting till His enemies might be
14 made the footstool of His feet. For by one offer-
ing He hath perfected perpetually those who are
15 sanctified. And the Holy Spirit also beareth wit-
16 ness to us: for after He hath said, This is the cov-
enant that I will covenant with them after those
days, saith the Lord; I will put My laws on their
heart and upon their mind also will I write them,
17 and their sins and their iniquities will I in no wise
18 remember any more. Now where remission of
these is, there is no more offering for sin.
19 Having therefore, brethren, boldness for the
entrance into the holy places by the blood of Je-
20 sus, by the way which He dedicated for us, a new

and living way, through the veil, that is to say,
21 His flesh, and having a great priest over the
22 house of God; let us draw near with a true heart
in full assurance of faith, having our hearts sprinkled from an evil conscience, and our body washed
23 with pure water: let us hold fast the confession
of our hope without wavering, for He is faithful
24 who promised: and let us consider one another to
25 provoke unto love and good works; not forsaking
the assembling of ourselves together, as the custom of some is but exhorting one another, and so
much the more as ye see the day drawing nigh.
26 For while we sin wilfully after that we have
received the knowledge of the truth, there re-
27 maineth no more a sacrifice for sins, but a certain
fearful expectation of judgment, and a fiery zeal
28 being about to devour the adversaries. Any one
setting at nought Moses' law dieth without compassions on the word of two or three witnesses:
29 of how much sorer punishment, think ye, shall he
be judged worthy who hath trodden under foot
the Son of God, and hath counted the blood of the
covenant wherewith he was sanctified an unholy
thing, and hath done despite unto the Spirit of
30 grace? For we know Him who said, Vengeance
is Mine, I will recompense. And again, The Lord
31 shall judge His people. It is a fearful thing to
fall into the hands of the living God.
32 But call to remembrance the former days, in
which after ye were enlightened ye endured a
33 great conflict of sufferings; partly indeed by being made a gazingstock both by reproaches and
afflictions, and partly becoming partakers with
34 those who were so used. For ye both had compassion on those who were in bonds, and took joyfully the spoiling of your possessions, knowing

that ye have in yourselves a better and abiding
35 possession. Cast not away therefore your bold-
36 ness which hath a great reward. For ye have need of patience, that having done the will of God,
37 ye may receive the promise. For yet a very little while, He who cometh will come and will not tar-
38 ry. But My righteous one shall live by faith: and if he may shrink back, My soul hath no pleasure
39 in him. But we are not of those who shrink back unto destruction, but of those who have faith unto the saving of the soul.

CHAPTER 11

NOW faith is confident assurance of things
2 hoped for, the conviction of things not seen. For
3 therein the elders had witness borne to them. By faith we understand the ages to have been fitted together by the word of God, so that what is seen hath not been made out of things which do appear.
4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts, and through it hav-
5 ing died yet speaketh. By faith Enoch was translated that he should not see death, and he was not found because God translated him: for before his translation he hath had witness borne to him to have been well-pleasing unto God;
6 and without faith it is impossible to be well-pleasing, for it is necessary for him who cometh to God to believe that He is, and that He is a re-
7 warder of those who diligently seek Him. By faith, Noah being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world and be-

came heir of the righteousness which is accord-
8 ing to faith. By faith Abraham, being called,
obeyed to go out unto a place which he was about
to receive for an inheritance, and he went out not
9 knowing whither he goeth. By faith he so-
journed in the land of promise as a foreigner,
dwelling in tents, with Isaac and Jacob fellow-
10 heirs with him of the same promise: for he was
looking for the city having foundations, whose
11 architect and builder is God. By faith even Sa-
rah herself received power to conceive seed when
she was past age, since she counted Him faithful
12 who promised: wherefore also there were begot-
ten of one, and him[1] as good as dead, so many as
the stars of heaven in multitude, and as the sand
which is by the seashore, innumerable.

13 These all died in faith not having received
the promises, but seeing and greeting them from
afar, and confessing that they are strangers and
14 pilgrims on the earth. For they who say such
things make it manifest that they are seeking a
15 country of their own. And if indeed they had
been mindful of that country from which they
went out, they would have had opportunity to re-
16 turn. But now they desire a better country, that
is, a heavenly: wherefore God is not ashamed of
them to be called their God, for He prepared for
them a city.

17 By faith Abraham being tried offered up
Isaac: yea, he who gladly received the promises
18 was offering up his only begotten son; to whom it
19 was said, In Isaac shall thy seed be called: ac-
counting that God was able to raise up, even from
the dead, from whence he did also in a figure re-
20 ceive him back. By faith also Isaac blessed Jacob

1 literally, having died

21 and Esau concerning coming things. By faith
Jacob, dying, blessed each of the sons of Joseph,
22 and worshipped upon the top of his staff. By
faith Joseph, dying, made mention of the depar-
ture of the sons of Israel, and gave commandment
23 concerning his bones. By faith Moses when he
was born was hid three months by his parents,
because they saw he was a goodly child, and they
24 were not afraid of the king's commandment. By
faith Moses becoming grown refused to be called
25 the son of Pharoah's daughter, choosing rather
to be evil entreated with the people of God than
26 to have the pleasures of sin for a season; account-
ing the reproach of Christ greater riches than the
treasures of Egypt, for he looked unto the reward.
27 By faith he forsook Egypt not fearing the wrath
of the king, for he endured as seeing The Invisi-
28 ble. By faith he hath kept the passover and the
sprinkling of the blood, lest he who destroyeth the
29 firstborn should touch them. By faith they
passed through the Red sea as by dry land, which
the Egyptians attempting to do were swallowed
30 up. By faith the walls of Jericho fell down, hav-
31 ing been surrounded seven days. By faith Ra-
hab the harlot perished not with those who were
disobedient, having received the spies with peace.
32 And what shall I more say? for the time will fail
me recounting about Gideon, Barak, Samson,
Jephtha; both David and Samuel and the proph-
33 ets, who through faith subdued kingdoms,
wrought righteousness, obtained promises,
34 stopped the mouths of lions, quenched the power
of fire, escaped the edge of the sword, from weak-
ness were made strong, waxed mighty in war,
35 turned to flight armies of aliens. Women re-
ceived their dead by a resurrection: and others

were tortured not accepting their redemption,
36 that they might obtain a better resurrection: and
others had trial of mockings and scourgings, yea,
37 moreover of bonds and imprisonment: they were
stoned, they were sawn asunder, they were
tempted, they were slain with the sword, they
went about in sheepskins, in goatskins; being
38 destitute, afflicted, evil entreated (of whom the
world was not worthy), wandering in deserts and
mountains and caves and the holes of the earth.
39 And these all, having had witness borne to them
40 through their faith, received not the promise, God
having foreseen some better thing concerning us,
that apart from us they should not be made per-
fect.

CHAPTER 12

THEREFORE we also having such a great encompassing cloud of witnesses, laying aside every weight and the easily entangling sin, let us run with patience the race that is set before us,
2 looking away unto Jesus the author and perfecter of faith, who instead of the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of
3 God. For consider Him who hath endured such gainsaying of sinners against Himself, that ye
4 may not wax weary, fainting in your souls. Ye did not yet resist unto blood striving against sin,
5 and ye have forgotten the exhortation which reasoneth with you as with sons, My son, regard not lightly the discipline of the Lord nor faint being
6 reproved of Him, for whom the Lord loveth He disciplines and scourgeth every son whom He re-
7 ceiveth. When ye endure discipline, God dealeth with you as with sons, for what son is there whom

8 his father does not discipline? But if ye are
without discipline, whereof all have been made
partakers, then are ye children out of wedlock and
9 not sons. Furthermore, since we had indeed the
fathers of our flesh to discipline us and we gave
them reverence, shall we not much rather be in
subjection unto the Father of spirits, and live?
10 For they verily for a few days were disciplining
us as seemed good to them, but He for our profit
11 that we may be partakers of His holiness. All
discipline indeed seemeth for the present to be
indeed not joyous, but grievous, yet afterward it
yieldeth peaceable fruit of righteousness unto
12 those who have been exercised thereby. Where-
fore strengthen the hands that hang down and
13 the palsied knees; and make straight paths for
your feet, that that which is lame may not be
turned out of the way, but rather be healed.
14 Follow peace with all men and the sanctifica-
tion without which no man shall see the Lord,
15 looking carefully lest there be any man falling
short of the grace of God; lest any root of bitter-
ness springing up may trouble you, and thereby
16 the many may be defiled, lest there be any forni-
cator, or profane person, as Esau who for one
17 meal sold his firstborn rights. For ye know that
even afterward desiring to inherit the blessing,
he was rejected (for he found no place of repent-
ance), though seeking it diligently with tears.
18 For ye have not come unto *a mount* touched
and scorched with fire and unto blackness and
19 darkness and tempest and the sound of a trumpet
and the voice of words, which voice they who
heard intreated that no word more should be
20 added unto them: for they were not able to hear
that which was enjoined, If even a beast may

touch the mountain, it shall be stoned (or thrust
21 through with a dart); and so fearful was the ap-
pearance that Moses said, I exceedingly fear and
22 tremble; but ye have come unto mount Zion, and
unto the city of the living God, the heavenly Jeru-
23 salem, and to myriads of angels, to the general
assembly and church of the firstborn enrolled in
the heavens, and to God the Judge of all, and to
24 the spirits of just men made perfect, and to Jesus
the mediator of a new covenant, and to the blood
of sprinkling speaking better things than that of
25 Abel. See that ye refuse not Him who speaketh.
For if they, refusing him who is warning them
on earth, were not escaping, much more shall not
we escape, who turn away from Him *who warneth*
26 from the heavens: whose voice then shook the
earth, but now He hath promised saying, Yet once
more will I shake not the earth only, but also the
27 heaven. And this word, Yet once more, signifi-
eth the removing of those things that are shaken,
as things having been made, that those things
28 which are not shaken may remain. Wherefore
receiving an unshakable kingdom, let us have
grace whereby we may offer service well-pleasing
29 to God with reverence and awe, for our God is a
consuming fire.

CHAPTER 13

LET love of the brethren continue. Forget
2 not to show love unto strangers, for thereby some
3 have entertained angels unawares. Remember
those who are in bonds as bound with them, those
who are evil entreated as being yourselves also in
4 the body. Let marriage be had in honor among
all, and the bed undefiled: for fornicators and
5 adulterers God will judge. Be ye free from the

love of money, content with such things as ye
have: for He Himself hath said, I will in no wise
leave thee, neither will I in any wise forsake thee.
6 So that with good courage we say, The Lord is my
helper, I will not fear: what shall man do unto
me?
7 Remember those who rule over you, who
spoke unto you the word of God; and considering
8 the issue of their life, imitate their faith. Jesus
Christ the same yesterday and today and for the
9 ages. Be not carried away by divers and strange
teachings, for it is good that the heart be stab-
lished by grace, not by foods, wherein they who
10 occupied themselves were not profited. We have
an altar, whereof they have no authority to eat
11 who serve the tabernacle. For the bodies of
those beasts whose blood is brought into the holy
place by the high priest as an offering for sin, are
12 burned without the camp. Wherefore Jesus also,
that He might sanctify the people through His
13 own blood, suffered without the gate. Let us
therefore go forth unto Him without the camp,
14 bearing His reproach. For we have not here an
abiding city, but we seek after the city which is to
15 come. Through Him then let us offer up a sacri-
fice of praise to God continually, that is, the fruit
16 of lips confessing to His name. But the doing
good and communicating forget not: for with
17 such sacrifices God is well pleased. Obey those
who rule over you and submit to them: for they
watch in behalf of your souls, as those giving ac-
count, that they may do this with joy and not
with sighing, for this is unprofitable for you.
18 Pray for us, for we are persuaded that we
have a good conscience, desiring to live honestly
19 in all things. And I exhort you the more exceed-

ingly to do this, that I may be restored to you the sooner.

20 Now the God of peace who brought again from the dead our Lord Jesus the great Shepherd of the sheep, through the blood of the eonian cove-
21 nant make you perfect in every good work to do His will, working in us that which is well-pleasing in His sight through Jesus Christ, to whom be the glory unto the ages of the ages. Amen.

22 But I exhort you, brethren, bear with the word of exhortation, for I have also written unto
23 you in few words. Know ye that our brother Timothy hath been set at liberty, with whom if he may come shortly I will see you.

24 Salute all those who rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

THE GENERAL EPISTLE OF

JAMES

CHAPTER 1

JAMES a bondservant of God and of the Lord Jesus Christ to the twelve tribes which are of the dispersion, greeting.

2 Count it all joy my brethren when ye may
3 fall into manifold temptations; knowing that the
4 proving of your faith worketh patience. And let patience have its perfect work that ye may be perfect and entire lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God who giveth to all liberally and upbraideth
6 not; and it shall be given him. But let him ask in faith, nothing doubting: for he who doubteth is like the surge of the sea driven by the wind and
7 tossed. For let not that man think that he shall
8 receive anything of the Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his
10 exaltation, and the rich in his lowliness, because as the flower of the grass he shall pass away.
11 For the sun ariseth with the scorching heat and withereth the grass, and the flower thereof falleth and the grace of the fashion of it perisheth, so also shall the rich man fade away in his goings.

12 Blessed is the man who endureth temptation, for having been approved he shall receive the crown of life which the Lord promised to those
13 who love Him. Let no man say being tempted, I am tempted of God: for God is untemptable of
14 evils, and He Himself tempteth no man: but each man is tempted, being allured and enticed by his
15 own lust. Then lust conceiving, beareth sin: and

sin, having become fullgrown, bringeth forth
16 death. Be not deceived, my beloved brethren.
17 Every good gift and every perfect boon is from above coming down from the Father of lights, with whom can be no variation, neither shadow
18 that is cast by turning. Of His own will He brought us forth by the word of truth that we should be a kind of firstfruits of His creatures.
19 Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to
20 wrath: for the wrath of man worketh not the
21 righteousness of God. Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which
22 is able to save your souls. But be ye doers of the word and not hearers only, deluding your own
23 selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding
24 his natural face in a mirror: for he beheld himself, and hath gone away and straightway forgot
25 what manner of man he was. But he who looketh into the perfect law, the law of liberty, and so continueth, being not a forgetful hearer but a doer of the work, this man shall be blessed in his doing.
26 If any man seemeth to be religious, bridling not his tongue but deceiving his heart, this man's re-
27 ligious observance is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

CHAPTER 2

MY brethren, have ye the faith of our Lord Jesus Christ, the Lord of glory, when ye respect
2 persons? For if there may come into your synagogue a man with a gold ring in fine clothing, and

there may come in also a poor man in vile clothing;
3 and ye may have regard to him who weareth the
fine clothing and may say, Sit thou here in a good
place; and ye may say to the poor man, Stand
4 thou there or sit under my footstool; are ye not
divided in your own minds and become judges
5 with evil thoughts? Hearken, my beloved brethren, did not God choose the poor in the world
rich in faith and heirs of the kingdom which He
6 promised to those who love Him? But ye dishonored the poor. Do not the rich oppress you,
and themselves drag you before the judgment-
7 seats? Do not they blaspheme the honorable
8 name which was called upon you? Howbeit if ye
fulfil the royal law according to the scripture,
Thou shalt love thy neighbor as thyself, ye do
9 well: but if ye have respect of persons ye are committing sin, being convicted by the law as trans-
10 gressors. For whosoever may keep the whole
law and yet stumble in one *point*, he has become
11 guilty of all. For He who said, Thou shalt not
commit adultery, said also, Thou shalt not kill.
Now if thou dost not commit adultery but killest,
12 thou hast become a transgressor of the law. So
speak ye and so do as being about to be judged
13 by a law of liberty. For judgment is without
mercy to him who hath showed no mercy: mercy
glorieth over judgment.

14 What doth it profit my brethren, if a man say
he hath faith but may not have works? is faith
15 able to save him? If a brother or sister may be
16 naked and lacking the daily food, and one of you
may say unto them, Go in peace, be ye warmed
and filled: and yet ye may not give them the
things needful to the body, what doth it profit?
17 Even so faith, if it may not have works, is dead

18 by itself. But some one will say, Thou hast faith
and I have works; show me thy faith without thy
works, and I by my works will show thee my
19 faith. Thou believeth that God is one; thou do-
est well, the demons also believe and shudder.
20 But wilt thou know, O vain man, that faith apart
21 from works is barren? Was not Abraham our
father justified by works, offering up Isaac his
22 son upon the altar? Thou seest that faith
wrought with his works and by works was faith
23 made perfect, and the scripture was fulfilled which
saith, And Abraham believed God and it was reck-
oned unto him for righteousness, and he was
24 called the friend of God. Ye see that by works
25 a man is justified and not only by faith. And in
like manner was not also Rahab the harlot justi-
fied by works, receiving the messengers and send-
26 ing them out another way? For as the body a-
part from the spirit is dead even so faith apart
from works is dead.

CHAPTER 3

BE not many teachers, my brethren, know-
2 ing that we shall receive greater judgment. For
many times we all stumble. If any stumbleth not
in word, the same is a perfect man able to bridle
3 the whole body also. Now if we put the horses'
bits into their mouths, that they may obey us, we
4 turn about their whole body also. Behold the
ships also, being so great and being driven by
rough winds, are turned about by a very small
rudder whither the impulse of him who steers de-
5 sireth. So the tongue also is a little member and
boasteth great things. Behold how much wood
6 is kindled by how small a fire! And the tongue
is a fire: the world of iniquity among our mem-

bers is the tongue, which defileth the whole body
and setteth on fire the wheel of nature and is set
7 on fire by Gehenna. For every nature both of
beasts and birds, of creeping things and things
in the sea, is tamed and hath been tamed by the
8 human nature; but the tongue no one of men can
tame, it is a restless evil full of deadly poison.
9 Therewith bless we the Lord and Father, and
therewith curse we men who have been made af-
10 ter the likeness of God, out of the same mouth
cometh forth blessing and cursing. My breth-
11 ren, these things ought not so to be. Doth the
fountain send forth from the same opening sweet
12 *water* and bitter? is it possible for a fig tree, my
brethren, to yield olives, or a vine figs? neither
is salt water able to yield sweet.
13 Who is wise and understanding among you?
let him show by his good life his works in meek-
14 ness of wisdom. But if ye have bitter jealousy
and faction in your heart glory not and lie not a-
15 gainst the truth. This is not the wisdom coming
down from above, but is earthly, soulical, demoni-
16 acal. For where jealousy and faction are there
17 is confusion and every evil deed. But the wisdom
that is from above is indeed first pure, then peace-
able, gentle, easy to be intreated, full of mercy
and good fruits, without partiality, without hypo-
18 crisy. And the fruit of righteousness is sown in
peace by those who make peace.

CHAPTER 4

WHENCE come wars and whence come fight-
ings among you? come they not hence even of
2 your pleasures that war in your members? Ye
lust and have not, ye kill and are jealous, and are
not able to obtain, ye fight and war; ye have not

3 because ye ask not. Ye ask and receive not, be-
cause ye ask evilly that ye may spend it in your
4 pleasures. Ye adulteresses, know ye not that the
friendship of the world is enmity with God?
Whosoever therefore may purpose to be a friend
of the world maketh himself an enemy of God.
5 Or think ye that the scripture speaketh in vain?
The Spirit who dwelt in us yearneth unto jealous
6 envy. But He giveth more grace. Wherefore
the scripture saith, God resisteth the proud but
7 giveth grace to the humble. Be subject there-
fore unto God, but resist the devil and he will flee
8 from you. Draw nigh to God, and He will draw
nigh to you. Cleanse your hands ye sinners, and
9 purify your hearts ye doubleminded. Be afflicted
and mourn and weep, let your laughter be turned
10 to mourning and your joy to heaviness. Be ye
humbled in the sight of the Lord and He will ex-
alt you.

11 Speak not one against another, brethren.
He who speaketh against a brother or judgeth his
brother speaketh against the law and judgeth the
law: but if thou judgest the law, thou art not a
12 doer of the law but a judge. One only is the Law-
giver and Judge, even He who is able to save and
to destroy; but who art thou who judgest thy
neighbor?

13 Go now, ye who say, Today or tomorrow we
will go into this city and spend a year there and
14 trade and get gain, whereas ye know not what
shall be on the morrow. What is your life? for
ye are a vapour, that appeareth for a little time
15 and then vanisheth. But ye ought to say, If the
Lord will, we shall both live and do this or that.
16 But now ye glory in your vauntings, all such glo-

17 rying is evil. To him therefore, having known
to do good and doing it not, it is sin.

CHAPTER 5

GO now, ye rich, weep, howling for your mis-
2 eries that are coming upon you. Your riches
have rotted and your garments have become
3 moth-eaten. Your gold and your silver have
rusted, and their rust shall be for a testimony a-
gainst you and shall eat your flesh as fire. Ye
4 have laid up your treasure in the last days. Be-
hold the hire of the laborers who mowed your
fields, which has of you been kept back by fraud,
crieth out: and the cries of those who reaped have
entered into the ears of the Lord of [1]Sabaoth.
5 Ye have lived in luxury on the earth and been
profligate, ye have stupefied your hearts in a day
6 of slaughter. Ye have condemned, ye have killed
the righteous One, He doth not resist you.
7 Be long suffering therefore, brethren, until
the [2]coming of the Lord. Behold, the husband-
man waiteth for the precious fruit of the earth,
being longsuffering over it until it may receive
8 the early and latter rain. Be ye also longsuffer-
ing, stablish your hearts for the [2]coming of the
9 Lord hath drawn near. Murmur not brethren,
one against another, that ye may not be judged:
behold, the Judge standeth before the doors.
10 Take, brethren, for an example of endurance and
of longsuffering the prophets who spoke in the
11 name of the Lord. Behold, we call them blessed
who endured: ye heard of the patience of Job and
saw the end of the Lord that the Lord is full of
tender affection and compassion.

1 Lord of hosts
2 presence

12 But above all things, my brethren, swear not,
neither by the heaven nor by the earth nor by
any other oath: but let your Yes be Yes, and your
No, No, that ye may not fall under judgment.
13 Is any among you suffering? let him pray.
14 Is any cheerful? let him sing praise. Is any a-
mong you sick? let him call for the elders of the
church, and let them pray over him anointing him
15 with oil in the name of the Lord: and the prayer
of faith shall save the distressed one, and the Lord
shall raise him up; and if he may have committed
16 sins, it shall be forgiven him. Confess therefore
your sins one to another, and pray one for another
that ye may be healed. The inwrought prayer
17 of a righteous man exceedingly prevails. Elijah
was a man of like nature with us, and he prayed
with prayer that it might not rain, and it rained
not on the earth for three years and six months.
18 And he prayed again, and the heaven gave rain
and the earth brought forth her fruit.
19 My brethren, if any among you do err from
20 the truth and one convert him; let him know, that
he who converteth a sinner from the error of his
way shall save a soul from death and shall cover
a multitude of sins.

THE FIRST EPISTLE GENERAL OF

PETER

CHAPTER 1

PETER an apostle of Jesus Christ to the elect
sojourners of the dispersion of Pontus, Galatia,
2 Cappadocia, Asia, and Bithynia, according to the
foreknowledge of God the Father by the sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: may grace to
you and peace be multiplied.
3 Blessed be the God and Father of our Lord
Jesus Christ, who according to His great mercy
begat us again unto a living hope by the resurrec-
4 tion of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and fading
5 not away, reserved in the heavens for you who by
the power of God are guarded through faith unto
a salvation ready to be revealed in the last time.
6 Wherein ye greatly rejoice though now for a little
while, if need be, ye have been put to grief in
7 manifold temptations, that the proof of your faith
being more precious than gold that perisheth
though being approved by fire, might be found
unto praise and glory and honor at the revelation
8 of Jesus Christ: whom not having seen ye love;
on whom, though now not seeing, yet believing
ye rejoice greatly with joy unspeakable and glori-
9 fied: receiving the end of your faith, even the sal-
10 vation of your souls. Concerning which salvation the prophets sought and searched diligently,
who prophesied of the grace that should come un-
11 to you: searching what time or what manner of
time the Spirit of Christ who was in them did
point unto, testifying beforehand the sufferings

of Christ and the glories that should follow them.
12 To whom it was revealed that not unto themselves
but unto us they were ministering these things,
which now have been announced unto you
through those who preached the gospel unto you
by the Holy Spirit sent forth from heaven, which
things angels desire to look into.
13 Wherefore girding up the loins of your mind,
being sober, [1]set your hope perfectly on the grace
that is to be brought unto you at the revelation
14 of Jesus Christ; as children of obedience, not
fashioning yourselves according to your former
15 lusts in the time of your ignorance, but like as He
who called you is holy, be ye yourselves also holy
16 in all manner of living; because it has been writ-
17 ten, Ye shall be holy, for I am holy. And if ye
call on the Father who without respect of persons
judgeth according to each man's work, pass the
18 time of your sojourning in fear: knowing that ye
were redeemed not with corruptible things, with
silver or gold, from your vain manner of life
19 handed down from your fathers, but with the pre-
cious blood of Christ, as of a lamb without fault
20 and without spot: being foreknown indeed before
the casting down of the world but manifested at
21 the end of the times for your sake, who through
Him are believers in God who raised Him from
the dead and gave Him glory, so that your faith
22 and hope might be in God. Having purified your
souls in your obedience to the truth unto un-
feigned brotherly affection, love one another from
23 the heart fervently: having been begotten again
not of corruptible seed but of incorruptible,
through the living and abiding word of God.

1 or hope to the end for

24 For, All flesh is as grass and all the glory thereof
as the flower of grass. The grass was withered
25 and the flower fell: but the word of the Lord a-
bideth for the age. And this is the word of good
tidings which was preached unto you.

CHAPTER 2

PUTTING away therefore all wickedness
and all guile and hypocrisies and envies and all
2 evil speakings, as newborn babes long for the
spiritual milk which is without guile that ye may
3 grow thereby unto salvation, if ye have tasted
4 that the Lord is gracious; unto whom coming, a
living stone, rejected indeed of men, but with God
5 elect, precious; ye also as living stones are built
up a spiritual house to be a holy priesthood to
offer up spiritual sacrifices acceptable to God
6 through Jesus Christ. Because it is contained
in scripture, Behold, I lay in Zion a chief corner
stone, elect, precious, and he who believeth on
7 Him shall in no wise be put to shame. For you
therefore who believe is the preciousness; but for
such as disbelieve, The stone which the builders
rejected, the same was made the head of the
8 corner; and, A stone of stumbling and a rock of
offence; for they stumble at the word, being dis-
obedient, whereunto also they were appointed.
9 But ye are an elect race, a royal priesthood, a holy
nation, a people for *God's own* possession, that ye
may show forth the excellencies of Him who called
you out of darkness into His marvelous light;
10 which in time past were no people, but now are
the people of God; who have not obtained mercy
but now obtained mercy.
11 Beloved, I beseech you as sojourners and pil-
grims to abstain from fleshly lusts which war a-

12 gainst the soul; having your behavior seemly a-
mong the Gentiles; that wherein they speak a-
gainst you as evil-doers, they may by beholding
your good works glorify God in the day of visita-
tion.
13 Be subject to every ordinance of man for the
Lord's sake; whether it be to the king, as su-
14 preme, or unto governors as being sent by him
for vengeance on evil-doers and for praise to those
15 who do well. For so is the will of God, by well-
doing to put to silence the ignorance of foolish
16 men: as free, and not having your freedom for a
cloke of wickedness but as bondservants of God.
17 Honor all men, love the brotherhood, fear God,
honor the king.
18 Household-servants be in subjection to your
masters with all fear, not only to the good and
19 gentle but also to the perverse. For this is
[1]grace, if for conscience toward God a man en-
20 dureth griefs, suffering wrongfully. For what
glory is it, if, sinning and being buffeted for it,
ye shall take it patiently? but if, doing well, and
suffering, ye shall take it patiently, this is [1]grace
21 with God. For hereunto were ye called, because
Christ also suffered for you leaving you an ex-
22 ample that ye should follow His steps: who did
23 no sin, neither was guile found in His mouth: who
being reviled, was not reviling again; suffering,
was not threatening; but was committing Him-
24 self to Him who judgeth righteously: who Him-
self bare our sins in His body upon the tree, that
we being separated from sins, might live unto
righteousness, by whose stripes ye were healed.
25 For ye were going astray as sheep, but are now

1 or thankworthy

returned unto the Shepherd and Overseer of your souls.

CHAPTER 3

IN like manner ye wives be in subjection to your own husbands, that even if any obey not the word they may without the word be gained by the
2 behaviour of their wives, beholding your chaste
3 behaviour coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair and of wearing jewels of gold or of putting
4 on beautiful apparel, but let it be the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit which is in the sight of God
5 of great price. For after this manner aforetime the holy women also who are hoping in God, were adorning themselves, being in subjection to their
6 own husbands, as Sarah obeyed Abraham calling him lord; whose children ye became, doing good and are not being afraid of any terror.

7 Ye husbands in like manner dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel as being also joint-heirs of the grace of life, to the end that your prayers be not hindered.

8 Finally, be ye all likeminded, compassionate, affectionate as brethren, tenderhearted, humble-
9 minded, not rendering evil for evil or reviling for reviling, but contrariwise blessing, for hereunto were ye called that ye should inherit a blessing.
10 For, He who willeth to love life and see good days, let him refrain his tongue from evil and his lips
11 that they speak no guile: and let him turn away from evil and do good, let him seek peace and pur-
12 sue it. For the eyes of the Lord are upon the righteous and His ears unto their supplication,

but the face of the Lord is against them doing evil.

13 And who is he who will harm you if ye be
14 zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear neither be troubled;
15 but sanctify in your hearts Christ as Lord, being ready always to give answer to every man who asketh you a reason concerning the hope that is
16 in you, yet with meekness and fear: having a good conscience, that wherein ye are spoken against, they may be put to shame who slander your good
17 manner of life in Christ. For it is better, if the will of God should so design, that ye suffer for
18 well-doing than for evil-doing. Because Christ also suffered for sins once for all, the righteous for the unrighteous that He might bring us to God; being put to death indeed in the flesh but
19 quickened by the Spirit; in which also going He
20 preached unto the spirits in prison which aforetime were disobedient when the longsuffering of God waited in the days of Noah while the ark was being prepared, wherein few, that is, eight souls,
21 were [1]saved through water: which also after a
. true likeness doth now save you, even baptism, not the putting away of the filth of the flesh but the request of a good conscience toward God,
22 through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him.

CHAPTER 4

FORASMUCH then as Christ suffered in the flesh, arm ye yourselves also with the same mind;

1 or were brought safely through water

for He who hath suffered in the flesh hath ceased
2 from sin; that ye no longer should live the rest of
your time in the flesh to the lusts of men but to
3 the will of God. For the time which has passed
is sufficient to have wrought the desire of the
Gentiles, having walked in lasciviousnesses, lusts,
excesses of wine, revellings, carousings, and a-
4 bominable idolatries: wherein they think it
strange that ye run not with them into the same
5 excess of riot, speaking evil of you, who shall give
account to Him who is ready to judge the living
6 and the dead. For unto this end was the gospel
preached even to the dead, that they might be
judged indeed according to men in the flesh but
live according to God in the spirit.
7 But the end of all things hath drawn near,
be ye therefore of sound mind and watch unto
8 prayers: above all things having fervent love a-
mong yourselves, for love covereth a multitude of
9 sins: using hospitality one to another without
10 murmuring: according as each hath received a
gift, ministering it among yourselves as good
11 stewards of the manifold grace of God; if any man
speaketh *let it be* as oracles of God; if any man
ministereth *let it be* as of the strength which God
supplieth: that in all things God may be glorified
through Jesus Christ to whom is the glory and
the dominion unto the ages of the ages. Amen.
12 Beloved, think it not strange concerning the
fiery trial among you, which cometh upon you to
prove you, as though a strange thing happened
13 unto you: but insomuch as ye are partakers of
Christ's sufferings, rejoice; that at the revelation
of His glory ye also may rejoice with exulting joy.
14 If ye are reproached for the name of Christ,
blessed are ye; because the Spirit of glory and the

15 Spirit of God resteth upon you[1]. For let none of
you suffer as a murderer or a thief or an evil-doer
16 or as a meddler in other men's matters: but if *a*
man suffer as a Christian let him not be ashamed;
17 but let him glorify God in this name. For the
time is come for judgment to begin from the
house of God: and if it begin first from us, what
shall be the end of those who obey not the gospel
18 of God? And if the righteous is scarcely saved
where shall the ungodly and sinner appear?
19 Wherefore let them also who suffer according to
the will of God commit their souls in well-doing
unto a faithful Creator.

CHAPTER 5

THE elders therefore among you I exhort,
who am a fellow-elder and a witness of the sufferings of Christ; who am also a partaker of the glo-
2 ry about to be revealed: Shepherd the flock of God
which is among you, overseeing, not of constraint
but willingly according to God; nor yet for base
3 gain but of a ready mind; neither as lording it
over the charge allotted to you but becoming your-
4 selves ensamples to the flock. And when the
chief Shepherd shall be manifested ye shall re-
5 ceive the unfading crown of glory. Likewise, ye
younger be subject unto the elder. Yea, all of
you gird yourselves with humility to serve one
another, for God resisteth the proud but giveth
6 grace to the humble. Be ye humbled therefore
under the mighty hand of God that He may exalt
7 you in due time; casting all your anxiety upon
Him because it is a care to Him concerning you.
8 Be sober, be watchful, your adversary the devil

1 Many authorities add, on their part He is reviled, but on your part He is glorified.

as a roaring lion walketh about seeking whom he
9 may devour: whom withstand stedfast in your
faith knowing that the same sufferings are ac-
complished in your brethren who are in the world.
10 And the God of all grace who called you unto His
eonian glory in Christ, having suffered a little
while, shall Himself perfect, stablish, strengthen
11 (settle) you. To Him be the dominion unto the
ages of the ages. Amen.
12 By Silvanus, our faithful brother, as I ac-
count him, I wrote unto you briefly exhorting and
testifying that this is the true grace of God: stand
13 ye fast therein. She who is in Babylon, elect to-
gether with you, saluteth you, and *so doth* Mark
14 my son. Salute one another with a kiss of love.
Peace be unto you all who are in Christ.

THE SECOND EPISTLE GENERAL OF

PETER

CHAPTER 1

SIMON Peter a bondservant and apostle of
Jesus Christ, to those who obtained a like precious
faith with us in the righteousness of our God and
2 Savior Jesus Christ: Grace to you and peace be
multiplied in the knowledge of God and of Jesus
3 our Lord; seeing that His divine power hath
granted unto us all things that pertain unto life
and godliness through the knowledge of Him who
4 called us by His own glory and virtue; whereby
He hath granted unto us His precious and exceed-
ing great promises; that through these ye may be-
come partakers of the divine nature, having
escaped from the corruption that is in the world
5 by lust. Yea, and for this very cause adding on
your part all diligence, in your faith supply vir-
6 tue, and in your virtue knowledge, and in your
knowledge self-control, and in your self-control
7 patience, and in your patience godliness, and in
your godliness brotherly affection, and in your
8 brotherly affection love. For these things being
in you and abounding, make you to be not idle nor
unfruitful in the knowledge of our Lord Jesus
9 Christ. For he to whom these things are not
present is blind, seeing only what is near, having
forgotten the cleansing from his old sins.
10 Wherefore, brethren, give the more diligence to
make your calling and election sure, for if ye do
these things ye shall in no wise stumble at any
11 time: for thus shall be richly supplied unto you
the entrance into the eonian kingdom of our Lord
and Savior Jesus Christ.

12 Wherefore I shall be ready always to put you
in remembrance of these things, though knowing
and having been established in the present truth.
13 And I think it right as long as I am in this taber-
nacle to stir you up by putting you in remem-
14 brance, knowing that the putting off of my taber-
nacle cometh swiftly, even as our Lord Jesus
15 Christ signified unto me. Yea, I will give dili-
gence that at every time ye may be able after my
decease to call these things to remembrance.
16 For not as following cunningly devised fables,
made we known unto you the power and coming
of our Lord Jesus Christ but as having been made
17 eyewitnesses of His majesty. For receiving
from God the Father honor and glory, such a voice
having come to Him from the excellent glory,
This is My beloved Son in whom I was well
18 pleased: and this voice we ourselves heard from
heaven, being gathered together with Him in the
19 holy mount. And we have the prophetical word
made more sure; whereunto ye do well taking
heed in your hearts as unto a lamp shining in a
dark place, until the day may dawn and the day-
20 star may arise: knowing this first, that no proph-
21 ecy of scripture is of private interpretation: for
no prophecy was ever brought forth by the will
of man: but men spake from God being carried a-
long by the Holy Spirit.

CHAPTER 2

BUT there arose false prophets also among
the people as among you also there shall be false
teachers; who shall privily bring in heresies of
destruction, denying even the Master who
bought them, bringing upon themselves swift
2 destruction. And many shall follow their lascivi-

ous doings, by reason of whom the way of the
3 truth shall be evil spoken of. And in covetous-
ness shall they with feigned words make merchan-
dise of you: whose sentence now from of old lin-
gereth not, and their destruction slumbereth not.
4 For if God spared not angels when they sinned,
but casting them down to [1]Tartarus committed
them to chains of thick darkness reserved unto
5 judgment; and spared not the ancient world but
preserved Noah the eighth, a preacher of right-
eousness, bringing a flood upon the world of the
6 ungodly; and turning the cities of Sodom and Go-
morrah into ashes condemned them with an over-
throw, having made them an example unto those
7 being about to be ungodly; and delivered right-
eous Lot, sore distressed by the lascivious life of
8 the wicked (for that righteous man dwelling a-
mong them, in seeing and hearing was torment-
ing his righteous soul from day to day with their
9 lawless deeds): the Lord knoweth how to deliver
the godly out of temptation and to keep the un-
righteous for punishing unto a day of judgment,
10 but chiefly those who walk after the flesh in the
lust of defilement and despise dominion. Daring,
selfwilled, they tremble not, railing at dignities,
11 whereas angels being greater in might and power
bring not a railing judgment against them before
12 the Lord. But these as creatures without rea-
son having been bred as by nature to be taken
and corrupted, railing in matters whereof they
are ignorant, shall in their corruption surely be
13 corrupted, suffering wrong as the hire of wrong
doing, counting it pleasure to revel in the day-
time, spots and blemishes, luxuriating in their

1 probably Hades

14 [1]love-feasts, feasting with you; having eyes full
of adultery, and that cannot cease from sin; en-
ticing unstedfast souls, having a heart exercised
15 in covetousness, children of cursing; forsaking
the right way they went astray following the way
of Balaam the son of Beor, who loved the reward
16 of unrighteousness; but he was rebuked for his
own transgression, a dumb ass with man's voice
speaking forbade the madness of the prophet.
17 These are springs without water and mists driven
by a storm, for whom the blackness of darkness
18 hath been reserved. For uttering great swelling
words of vanity, they entice in the lusts of the
flesh by lasciviousness those who are just escap-
19 ing from those who live in error; promising them
liberty they themselves being bondservants of
corruption, for of whom a man is overcome of the
20 same has he also been brought into bondage. For
if having escaped the defilements of the world
through the knowledge of the Lord and Savior
Jesus Christ, they have again become entangled
therein and overcome, the last state has become
21 worse with them than the first. For it were bet-
ter for them not to have known the way of right-
eousness, than after knowing it, to turn back from
22 the holy commandment delivered unto them. It
has happened unto them according to the true
proverb, The dog turning to his own vomit again,
and the sow having washed to wallowing in the
mire.

CHAPTER 3

THIS is now, beloved, the second epistle that I am writing unto you, and in both of them I stir up your sincere mind by putting you in remem-

1 Many ancient authorities read, deceivings.

2 brance; that ye should remember the words which
have been spoken before by the holy prophets, and
the commandment of the Lord and Savior through
3 your apostles: knowing this first that in the last
days mockers with mockery will come, walking
4 after their own lusts and saying, Where is the
promise of His coming? for from the day that the
fathers fell asleep, all things continue as they
5 were from the beginning of the creation. For
this they willingly forget, that there were heav-
ens from of old and an earth compacted out of
6 water and amidst water by the word of God; by
which means the world that then was, being over-
7 flowed with water perished; but the heavens that
now are and the earth, by the same word have
been stored with fire, being reserved against the
day of judgment and destruction of ungodly men.
8 But forget not this one thing, beloved, that
one day is with the Lord as a thousand years and
9 a thousand years as one day. The Lord is not
slack concerning His promise as some count slack-
ness; but is longsuffering to you-ward, not wish-
ing that any should perish, but that all should
10 come to repentance. But the day of the Lord
will come as a thief, in which the heavens shall
pass away with a great noise, and the elements
burning intensely shall be dissolved, and the earth
and the works that are therein shall be burned up.
11 Seeing that these things are thus all to be dis-
solved, what manner of persons is it necessary for
12 you to be in all holy living and godliness, looking
for and hastening the coming of the day of God,
by reason of which the heavens being on fire shall
be dissolved, and the elements burning intensely
13 are being dissolved? But according to His prom-

ise we look for new heavens and a new earth wherein dwelleth righteousness.

14 Wherefore, beloved, looking for these things, give diligence that ye may be found in peace with-
15 out spot and faultless in Him. And account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also according to the
16 wisdom given to him, wrote unto you; as also in all (his) epistles, speaking in them of these things, wherein are some things hard to be understood, which the uninstructed and unstedfast wrest, as they do also the other scriptures unto
17 their own destruction. Ye therefore, beloved, knowing these things beforehand, beware lest being carried away with the error of the wicked ye
18 may fall from your own stedfastness. But grow in grace and the knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of the age. Amen.

THE FIRST EPISTLE GENERAL OF

JOHN

CHAPTER 1

THAT which was from the beginning, that
which we have heard, that which we have seen
with our eyes, that which we beheld and our
2 hands handled, concerning the Word of life (and
the life was manifested, and we have seen, and
bear witness, and declare unto you the eonian life
which was with the Father and was manifested
3 unto us); that which we have seen and heard de-
clare we unto you also, that ye also may have fel-
lowship with us, and our fellowship also is with
4 the Father, and with His Son Jesus Christ, and
these things we write, that [1]our joy may be ful-
filled.
5 And this is the message which we have heard
from Him and announce unto you, that God is
6 light, and in Him is no darkness at all. If we may
say that we have fellowship with Him and walk
7 in the darkness, we lie and do not the truth; but
if we may walk in the light as He is in the light,
we have fellowship one with another and the blood
8 of Jesus His Son is cleansing us from all sin. If
we may say that we have no sin, we deceive our-
9 selves and the truth is not in us. If we may con-
fess our sins, He is faithful and just in order that
He might forgive us our sins and cleanse us from
10 all unrighteousness. If we may say that we have
not sinned, we make Him a liar and His word is
not in us.

1 Many ancient authorities read, your.

CHAPTER 2

MY little children, these things write I unto
you that ye may not sin. And if any man sin we
have an Advocate with the Father, Jesus Christ
2 the righteous, and He is the propitiation for our
sins, and not for ours only but also for *the sins of*
3 the whole world. And hereby know we that we
have known Him, if we may keep His command-
4 ments. He who saith, I know Him, and keepeth
not His commandments, is a liar and the truth is
5 not in him, but whosoever may keep His word, in
him truly hath the love of God been perfected.
6 Hereby know we that we are in Him: he that saith
he abideth in Him ought himself also to walk even
as He walked.

7 Beloved, no new commandment write I unto
you but an old commandment which ye were hav-
ing from the beginning, the old commandment is
8 the word which ye heard. Again, a new com-
mandment write I unto you which is true in Him
and in you, because the darkness is passing away
9 and the true light already shineth. He who saith
he is in the light and hateth his brother is in the
10 darkness even until now. He who loveth his
brother abideth in the light and there is none oc-
11 casion of stumbling in him. But he who hateth
his brother is in the darkness and walketh in the
darkness, and knoweth not whither he goeth be-
cause the darkness hath blinded his eyes.

12 I write unto you little children, because your
sins have been forgiven you for His name's sake.
13 I write unto you fathers, because ye have known
Him *who is* from the beginning. I write unto
you young men, because ye have overcome the
evil one. I wrote unto you little children, because
14 ye have known the Father. I wrote unto you fa-

thers, because ye have known Him *who is* from
the beginning. I wrote unto you young men, be-
cause ye are strong and the word of God abideth
15 in you and ye have overcome the evil one. Love
not the world neither the things that are in the
world. If any man may love the world, the love
16 of the Father is not in him. For all that is in the
world, the lust of the flesh and the lust of the eyes
and the vainglory of life, is not of the Father but
17 is of the world. And the world passeth away and
the lust thereof, but he who doeth the will of God
abideth for the age.
18 Little children, it is the last hour; as ye
heard that antichrist cometh, even now have there
arisen many antichrists, whereby we know that
19 it is the last hour. They went out from us but
they were not of us, for if they had been of us they
would have continued with us; but *they went out*
that they might be made manifest that they all
20 are not of us. And ye have an anointing from the
21 Holy One and ye [1]know all things. I wrote not
unto you because ye know not the truth but be-
cause ye know it, and because no lie is of the
22 truth. Who is the liar but he who denieth that
Jesus is the Christ? This is the antichrist, even
23 he who denieth the Father and the Son. Whoso-
ever denieth the Son, the same hath not the Fa-
ther: he who confesseth the Son hath the Father
24 also. Let that abide in you which ye heard from
the beginning. If that which ye heard from the
beginning abide in you, ye shall abide both in the
25 Son and in the Father. And this is the promise
which He Himself promised us, eonian life.
26 These things I wrote unto you concerning those

1 or ye all know

27 who would lead you astray. And as for you, the
anointing which ye received of Him abideth in
you and ye need not that any one teach you; but
as His anointing teacheth you concerning all
things, and is true and is no lie, and even as it
28 taught you, abide ye in Him. And now little chil-
dren abide in Him; that if He may be manifested
we may have boldness, and not be ashamed before
29 Him at His coming. If ye may know that He is
righteous, ye know that every one also who doeth
righteousness has been begotten of Him.

CHAPTER 3

BEHOLD what manner of love the Father
hath bestowed upon us that we should be called
children of God, and we are. For this cause the
world knoweth us not because it knew Him not.
2 Beloved, now are we children of God, and it is not
yet made manifest what we shall be. We know
that if He may be manifested we shall be like Him,
3 for we shall see Him even as He is. And every
one who hath this hope in Him purifieth himself,
4 even as He is pure. Every one who doeth sin do-
5 eth also lawlessness, and sin is lawlessness. And
ye know that He was manifested in order that
our sins He should take away, and in Him is no
6 sin. Whosoever abideth in Him is not sinning,
whosoever sinneth hath not seen Him neither
7 known Him. My little children, let no man lead
you astray: he who doeth righteousness is right-
8 eous, even as He is righteous: he who doeth sin is
of the devil, for the devil sinneth from the be-
ginning. To this end was the Son of God mani-
fested that He might destroy the works of the
9 devil. Whosoever has been begotten of God is
not doing sin, because His seed abideth in him,

and he is not able to be sinning because he has
10 been begotten of God. In this the children of God
are manifest and the children of the devil, who-
soever doeth not righteousness is not of God nei-
11 ther he who loveth not his brother. For this is
the message which ye heard from the beginning,
12 that we should love one another; not as Cain who
was of the evil one and slew his brother. And
wherefore slew he him? Because his works were
evil but his brother's righteous.
13 Marvel not, brethren, if the world hateth you.
14 We know that we have passed out of death into
life because we love the brethren. He who loveth
15 not abideth in death. Whosoever hateth his
brother is a murderer, and ye know that no mur-
16 derer hath eonian life abiding in him. Hereby
know we love because He laid down His life for us,
and we ought to lay down our lives for the breth-
17 ren. But whoso may have the world's provision,
and may behold his brother having need, and may
shut up his compassions from him, how doth the
18 love of God abide in him? My little children let
us not love in word neither with the tongue, but
19 in deed and truth. Hereby shall we know that
we are of the truth and shall assure our heart be-
20 fore Him; for if our heart may condemn us, God
is greater than our heart and knoweth all things.
21 Beloved, if our heart condemn us not, we have
22 boldness toward God; and whatsoever we ask we
receive of Him, because we keep His command-
ments and do the things that are pleasing in His
23 sight. And this is His commandment, that we
should believe in the name of His Son Jesus Christ
and love one another, even as He gave us com-
24 mandment. And he who keepeth His command-
ments abideth in Him, and He in him. And here-

by we know that He abideth in us, by the Spirit which He gave us.

CHAPTER 4

BELOVED, believe not every spirit but test the spirits whether they are of God, because many false prophets have gone out into the world.
2 Hereby know ye the Spirit of God: every spirit which confesseth Jesus Christ having come in the
3 flesh is of God, and every spirit which confesseth not Jesus is not of God; and this is the spirit of the antichrist, whereof ye have heard that it com-
4 eth, and now it is in the world already. Ye are of God, little children, and have overcome them, because greater is He who is in you than he who
5 is in the world. They are of the world, therefore speak they of the world and the world heareth
6 them. We are of God, he who knoweth God hareth us, he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error.
7 Beloved, let us love one another for love is of God, and every one who loveth has been begotten
8 of God and knoweth God. He who loveth not
9 knoweth not God, for God is love. Herein was the love of God manifested toward us, that God hath sent His only begotten Son into the world,
10 that we might live through Him. Herein is love, not that we loved God, but that He loved us, and
11 sent His Son a propitiation for our sins. Beloved, if God so loved us, we also ought to love one an-
12 other. No man hath beheld God at any time; if we love one another, God abideth in us and His
13 love has been perfected in us; hereby know we that we abide in Him, and He in us, because He
14 hath given us of His Spirit. And we have beheld

and bear witness that the Father hath sent the
15 Son to be the Savior of the world. Whosoever
may confess that Jesus is the Son of God, God a-
16 bideth in him and he in God. And we have known
and have believed the love which God hath toward
us. God is love, and he who abideth in love abid-
17 eth in God and God abideth in him. Herein love
hath been made perfect with us that we may have
boldness in the day of judgment, because as He
18 is even so are we in this world. There is no fear
in love, but perfect love casteth out fear; because
fear hath correction, and he who feareth has not
19 been made perfect in love. We love because He
20 first loved us. If a man say, I love God and hat-
eth his brother, he is a liar, for he who loveth not
his brother whom he hath seen, how is he able to
21 love God whom he hath not seen? And this com-
mandment have we from Him, that he who loveth
God should love his brother also.

CHAPTER 5

WHOSOEVER believeth that Jesus is the
Christ has been begotten of God, and whosoever
loveth him who begat loveth him also who has
2 been begotten of Him. Hereby we know that we
love the children of God, whensoever we may love
3 God, and may do His commandments. For this
is the love of God, that we may keep His com-
mandments, and His commandments are not
4 grievous. For whatsoever has been begotten of
God overcometh the world, and this is the victory
that hath overcome the world, even our faith.
5 And who is he who overcometh the world but he
6 who believeth that Jesus is the Son of God? This
is He who came by water and blood, even Jesus
Christ; not by the water only, but by the water

and by the blood. And it is the Spirit who bear-
8 eth witness, because the Spirit is the truth[1]. For
there are three who bear witness, the Spirit and
the water and the blood, and the three agree in
9 one. If we receive the witness of men, the wit-
ness of God is greater: for the witness of God is
this, that He hath witnessed concerning His Son.
10 He who believeth on the Son of God hath the wit-
ness in himself, he who believeth not God hath
made Him a liar, because he hath not believed in
the witness that God hath witnessed concerning
11 His Son. And the witness is this, that God gave
unto us eonian life, and this life is in His Son.
12 He who hath the Son hath the life, he who hath
not the Son of God hath not the life.
13 These things I wrote unto you, that ye may
know that ye have eonian life, even unto you who
14 believe on the name of the Son of God. And this
is the boldness which we have toward Him, that
if we may ask anything according to His will, He
15 heareth us: and if we know that He heareth us
whatsoever we may ask, we know that we have
16 the petitions which we have asked of Him. If
any man may see his brother sinning a sin not un-
to death, he shall ask, and He will give him life
for those who sin not unto death. There is a sin
unto death, not concerning this do I say that he
17 should make request. All unrighteousness is sin:
and there is a sin not unto death.
18 We know that whosoever has been begotten
of God is not sinning, but He who was begotten
of God keepeth him and the evil one toucheth him
19 not. We know that we are of God, and the whole
20 world lieth in the evil one. And we know that the

1 The best manuscripts do not have verse 7

Son of God has come and hath given us understanding, that we know Him who is true, and we are in Him who is true, even in His Son Jesus Christ. This is the true God and eonian life.
21 Little children, guard yourselves from idols.

THE SECOND EPISTLE GENERAL OF

JOHN

THE elder unto the elect lady and her children, whom I love in truth; and not I only, but
2 also all they who have known the truth; for the truth's sake which abideth in us, and it shall be
3 with us for the age: Grace, mercy, peace shall be with us, from God the Father and from Jesus Christ the Son of the Father, in truth and love.
4 I rejoice greatly that I have found certain of thy children walking in truth, even as we re-
5 ceived commandment from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment but that which we were having from the beginning, that we should love one
6 another. And this is love, that we should walk according to His commandments. This is the commandment even as ye heard from the begin-
7 ning that ye should walk in it. For many deceivers went forth into the world, even they who confess not Jesus Christ coming in the flesh.
8 This is the deceiver and the antichrist. Look to yourselves, that ye may not lose the things which we wrought, but that ye may receive a full reward.
9 Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he who abideth in the teaching, the same hath both the Father
10 and the Son. If any one cometh unto you and bringeth not this teaching, receive him not into
11 your house and give him no welcome, for he who giveth him welcome partaketh in his evil works.
12 Having many things to write unto you, I was not desiring to write them with paper and ink: but I hope to come unto you and to speak face to
13 face, that your joy may be fulfilled. The children of thine elect sister salute thee.

THE THIRD EPISTLE GENERAL OF JOHN

THE elder unto Gaius the beloved, whom I
2 love in truth. Beloved concerning all things I
pray for thee to be prospered and to be in health,
3 even as thy soul prospereth. For I rejoiced
greatly at the brethren coming and witnessing
unto thy truth, even as thou walkest in truth.
4 Greater joy have I none than this, that I may
hear of my children walking in the truth.
5 Beloved, thou doest a faithful work in what-
soever thou mayest do toward them who are
6 brethren and strangers; who bare witness to thy
love before the church: to whom thou wilt do well
7 sending them forward worthily of God; because
that for the sake of the Name they went forth re-
8 ceiving nothing of the Gentiles. We therefore
ought to welcome such that we may be fellow-
workers with the truth.
9 I wrote somewhat unto the church, but Diot-
rephes, who loveth to have the preeminence a-
10 mong them receiveth us not. Therefore, if I
come, I will bring to his remembrance his works
which he doeth, prating against us with wicked
words: and not being content therewith, neither
doth he himself receive the brethren, and those
who desire he forbiddeth, and casteth them out
11 of the church. Beloved, imitate not that which
is evil but that which is good. He who doeth
good is of God, he who doeth evil hath not seen
12 God. Demetrius hath the witness of all men, and
of the truth itself: and we also bear witness, and
thou knowest that our witness is true.

13 I had many things to write unto thee, but I
am unwilling to write them to thee with ink and
14 pen; but I hope shortly to see thee, and we shall
speak face to face. Peace be unto thee. The
friends salute thee. Salute the friends by name.

THE GENERAL EPISTLE OF

JUDE

JUDAS a bondservant of Jesus Christ, and brother of James, to those who are called having been beloved in God the Father, and kept for Jesus
2 Christ: may mercy unto you and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once
4 for all delivered unto the saints. For there are certain men crept in privily even they who were of old set forth unto this judgment, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance though having known all things once for all, that the Lord, having saved a people out of the land of Egypt, destroyed those who believed not the sec-
6 ond time. And angels who kept not their own principality, but left their own habitation, he hath kept in invisible bonds under darkness unto the
7 judgment of the great day. Even as Sodom and Gomorrah and the cities about them, having in like manner with these given themselves over to fornication and gone after different flesh, are set forth as an example suffering the penalty of
8 eonian fire. Yet in like manner these also in their dreamings indeed defile the flesh and set at
9 nought dominion and rail at glories. But Michael the archangel, when contending with the devil was disputing about the body of Moses,

durst not bring against him a railing judgment
10 but said, The Lord rebuke thee. But these in-
deed rail at whatsoever things they know not:
and what they understand naturally, like the crea-
tures without reason, in these things are they cor-
11 rupted. Woe unto them! for they went in the
way of Cain, and ran riotously in the error of Ba-
laam for hire, and destroyed themselves in the
12 gainsaying of Korah. These are they who are
hidden rocks in your love-feasts, feasting with
you without fear, shepherding themselves, clouds
without water carried along by winds, autumn
trees without fruit, twice dead, plucked up by the
13 roots, wild waves of the sea, foaming out their
own shame, wandering stars for whom the gloom
14 of darkness hath been reserved for the age. And
to these also Enoch, the seventh from Adam,
prophesied saying, Behold the Lord came with
15 His holy myriads to execute judgment upon all,
and to convict all the ungodly of all their works
of ungodliness which they committed in ungodli-
ness, and of all the hard things which ungodly
16 sinners have spoken against Him. These are
murmurers, complainers, walking after their lusts
(and their mouth speaketh great swelling words),
showing admiration of persons for the sake of
advantage.
17 But ye beloved, be reminded of the words
which have been spoken before by the apostles of
18 our Lord Jesus Christ, that they said to you, In
the last time there shall be mockers walking after
19 their own ungodly lusts. These are they who
make separations, soulical, having not the Spirit.
20 But ye, beloved, building up yourselves on your
21 most holy faith, praying in the Holy Spirit, keep
yourselves in the love of God, looking for the

mercy of our Lord Jesus Christ unto eonian life.
22 And on some being in doubt have mercy, and some
23 save, snatching them out of the fire; and on some have mercy with fear, hating even the garment spotted by the flesh.
24 Now unto Him who is able to guard you from stumbling, and to set you before the presence of
25 His glory faultless in exultant joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power and authority, before every age and now and unto all the ages. Amen.

THE REVELATION OF JESUS CHRIST

CHAPTER 1

THE Revelation of Jesus Christ which God gave Him to show unto His bondservants, even the things which must shortly come to pass, and sending He signified them by His angel unto His
2 bondservant John; who bare witness of the word of God and of the testimony of Jesus Christ, as
3 many things as he saw. Blessed is he who readeth and they who hear the words of the prophecy and keep the things which have been written therein, for the time is near.
4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who cometh, and from the seven
5 spirits who are before His throne, and from Jesus Christ who is the faithful witness, the firstborn of the dead and the ruler of the kings of the earth. Unto Him who loveth us and [1]loosed us
6 from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father, to Him be the glory and the dominion unto the
7 ages of the ages. Amen. Behold He cometh with the clouds, and every eye shall see Him, and they who pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen.
8 I am the Alpha and the Omega saith the Lord God who is and who was and who cometh, the Almighty.
9 I John, your brother and fellow-partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos because of the word of God and the

[1] or washed

10 testimony of Jesus. I was in the Spirit in the
Lord's day and I heard behind me a great voice as
11 of a trumpet saying, What thou seest write in a
book, and send it to the seven churches; unto Eph-
esus and unto Smyrna and unto Pergamos and un-
to Thyatira and unto Sardis and unto Philadel-
12 phia and unto Laodicea. And I turned to see the
voice which was speaking with me. And having
13 turned I saw seven golden candlesticks, and in the
midst of the candlesticks one like unto the Son of
man clothed with a garment down to the foot and
girt about at the breasts with a golden girdle.
14 And His head and His hair were white as white
wool, even as snow; and His eyes were as a flame
15 of fire; and His feet like unto burnished brass, as
if it had been refined in a furnace; and His voice
16 as the voice of many waters. And He had in His
right hand seven stars, and out of His mouth pro-
ceeded a sharp two-edged sword, and His coun-
tenance was as the sun shineth in his strength.
17 And when I saw Him, I fell at His feet as one
dead. And He laid His right hand upon me say-
18 ing, Fear not; I am the first and the last, and He
who liveth; and I was dead, and behold, I am liv-
ing unto the ages of the ages, and I have the keys
19 of death and of Hades. Write therefore the
things which thou sawest and the things which
are and the things which are about to come to
20 pass after these things; the mystery of the seven
stars which thou sawest upon My right hand, and
the seven golden candlesticks. The seven stars
are the angels of the seven churches: and the
seven candlesticks are the seven churches.

CHAPTER 2

TO the angel of the church in Ephesus write,
These things saith He who holdeth the seven stars
in His right hand, He who walketh in the midst
2 of the seven golden candlesticks: I know thy
works and thy toil and patience, and that thou
art not able to bear evil men, and didst try those
who call themselves apostles, and they are not,
3 and didst find them liars; and thou hast patience
and didst bear for My name's sake, and hast not
4 grown weary. But I have against thee, that thou
5 didst leave thy first love. Remember therefore
from whence thou hast fallen and repent and do
the first works; or else I come to thee and will
move thy candlestick out of its place, except thou
6 repent. But this thou hast that thou hatest the
7 works of the Nicolaitans, which I also hate. He
who hath an ear, let him hear what the Spirit
saith to the churches. To him who overcometh
will I give to eat of the tree of life, which is in the
Paradise of God.

8 And to the angel of the church in Smyrna
write, These things saith the first and the last,
9 who was dead, and lived *again*: I know thy tribu-
lation, and thy poverty (but thou art rich), and
the blasphemy of those who say they themselves
are Jews, and they are not, but are a synagogue
10 of Satan. Fear not the things which thou art a-
bout to suffer: behold, the devil is about to cast
some of you into prison that ye may be tried, and
ye shall have tribulation ten days. Be thou faith-
ful unto death, and I will give thee the crown of
11 life. He who hath an ear, let him hear what the
Spirit saith to the churches. He who overcometh
shall in no wise be hurt of the second death.

12 And to the angel of the church in Pergamos
write, These things saith He who hath the sharp
13 two-edged sword: I know where thou dwellest
even where Satan's throne is: and thou holdest
fast My name, and didst not deny My faith even
in the days of Antipas My witness, My faithful
one, who was killed among you, where Satan
14 dwelleth. But I have a few things against thee,
because thou hast there some holding the teach-
ing of Balaam, who taught Balak to cast a stum-
blingblock before the sons of Israel, to eat things
15 sacrificed to idols and to commit fornication. So
hast thou also some holding the teaching of the
16 Nicolaitans in like manner. Repent therefore;
or else I come to thee quickly, and I will make war
17 against them with the sword of My mouth. He
who hath an ear, let him hear what the Spirit saith
to the churches. To him who overcometh, to him
will I give of the hidden manna and I will give him
a white stone, and upon the stone a new name
written which no one knoweth but he who receiv-
eth it.

18 And to the angel of the church in Thyatira
write, These things saith the Son of God, who
hath His eyes like a flame of fire, and His feet like
19 unto burnished brass: I know thy works, and thy
love and faith and ministry and patience, and that
20 thy last works are more than the first. But I
have against thee, that thou sufferest [1]the woman
Jezebel who calleth herself a prophetess, and she
teacheth and leadeth astray My own servants to
commit fornication and to eat things sacrificed to
21 idols. And I gave her time that she should re-
pent, and she willeth not to repent of her fornica-
22 tion. Behold, I cast her into a bed, and those who

1 Many authorities, some ancient, read thy wife.

commit adultery with her into great tribulation,
23 except they may repent of her works. And I will
kill her children with death; and all the churches
shall know that I am He who searcheth the reins
and hearts: and I will give unto each one of you
24 according to your works. But to you I say, to
the rest who are in Thyatira as many as have not
this teaching, who knew not the deep things of
Satan, as they say, I cast upon you none other
25 burden. Howbeit that which ye have hold fast
26 till I come. And he who overcometh, and he who
keepeth My works unto the end, to him will I give
27 authority over the nations: and he shall shepherd
them with a rod of iron, as the vessels of the pot-
ter are broken to shivers, as I also have received
28 of My Father; and I will give him the morning
29 star. He who hath an ear, let him hear what the
Spirit saith to the churches.

CHAPTER 3

AND to the angel of the church in Sardis
write,These things saith He who hath the seven
spirits of God and the seven stars, I know thy
works, that thou hast a name that thou livest and
2 thou art dead. Be thou watching and stablish
the things that remain, which were about to die,
for I have not found thy works fulfilled before My
3 God. Remember therefore how thou hast re-
ceived and didst hear, and keep it, and repent. If
therefore thou mayest not watch I will come as a
thief, and thou shalt in no wise know what hour I
4 will come upon thee. But thou hast a few names
in Sardis who did not defile their garments: and
they shall walk with Me in white, for they are
5 worthy. He who overcometh shall thus be
clothed in white garments, and I will in no wise

blot his name out of the book of life, and I will confess his name before My Father and before His
6 angels. He who hath an ear, let him hear what the Spirit saith to the churches.
7 And to the angel of the church in Philadelphia write, These things saith He who is holy, He who is true, He who hath the key of David, He who openeth and none shall shut and who shut-
8 teth and none shall open; I know thy works (behold, I have set before thee a door opened which none is able to shut), that thou hast a little power, and didst keep My word and didst not deny My
9 name. Behold, I give of the synagogue of Satan, of those who say they themselves are Jews and they are not, but do lie; behold, I will make them that they shall come and worship before thy feet,
10 and they shall know that I loved thee. Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, which is about to come upon the whole inhabited earth, to
11 tempt those who dwell upon the earth. I come quickly, hold fast that which thou hast that no
12 one may take thy crown. He who overcometh, I will make him a pillar in the temple of My God, and he shall in no wise go out thence any more: and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which cometh down out of heaven from My
13 God, and Mine own new name. He who hath an ear, let him hear what the Spirit saith to the churches.
14 And to the angel of the church in Laodicea write, These things saith the Amen, the faithful and true witness, the beginning of the creation of
15 God: I know thy works that thou art neither cold
16 nor hot, I would thou wert cold or hot. So be-

cause thou art lukewarm and neither hot nor cold,
17 I am about to spew thee out of My mouth. Because thou sayest, I am rich and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable
18 and poor and blind and naked; I counsel thee to buy of Me gold refined by fire that thou mayest become rich, and white garments that thou mayest clothe thyself and that the shame of thy nakedness be not made manifest, and eyesalve to
19 anoint thine eyes that thou mayest see. As many as I may love I reprove and discipline; be zealous
20 therefore, and repent. Behold, I stand at the door and knock; if any man may hear My voice and may open the door, I will come in to him, and
21 will sup with him, and he with Me. He who overcometh, I will give to him to sit down with Me in My throne, as I also overcame and sat down with
22 My Father in His throne. He who hath an ear, let him hear what the Spirit saith to the churches.

CHAPTER 4

AFTER these things I saw, and behold, a door opened in heaven, and the first voice which I heard was as a trumpet speaking with me saying, Come up hither, and I will show thee the things which are necessary to come to pass after these
2 things. Straightway I was in the Spirit; and behold, there was a throne set in heaven, and one
3 sitting upon the throne; and He who sat *was* to look upon like a jasper stone and a sardius; and *there was* a rainbow round about the throne like
4 an emerald to look upon. And round about the throne *were* four and twenty thrones, and upon the thrones *I saw* four and twenty elders sitting clothed in white garments, and on their heads

5 crowns of gold. And out of the throne proceed
lightnings and voices and thunders. And *there*
were seven lamps of fire burning before the
6 throne, which are the seven spirits of God; and
before the throne *it was* as a glassy sea like unto
crystal; and in the midst of the throne, and round
about the throne, four living creatures full of eyes
7 before and behind; and the first creature like a
lion, and the second creature like a calf, and the
third creature had a face as of a man, and the
8 fourth creature like a flying eagle; and the four
living creatures, having each one of them six
wings, full of eyes round about and within: and
they have no rest day and night saying, Holy,
holy, holy, is the Lord God, the Almighty, who
9 was and who is and who cometh. And when the
living creatures shall give glory and honor and
thanksgiving to Him who sitteth on the throne, to
10 Him who liveth unto the ages of the ages, the four
and twenty elders shall fall down before Him who
sitteth on the throne and shall worship Him who
liveth unto the ages of the ages, and shall cast
11 their crowns before the throne saying, Worthy
art Thou, our Lord and our God, to receive the
glory and the honor and the power: for Thou didst
create all things, and because of Thy will they
were and were created.

CHAPTER 5

AND I saw on the right hand of Him who
sitteth on the throne a book written within and on
2 the back, close sealed with seven seals. And I
saw a strong angel proclaiming with a great voice,
Who is worthy to open the book, and to loose the
3 seals thereof? And no one in the heaven or on
the earth or under the earth was able to open the

book, or to look thereon. And I was weeping much, because no one was found worthy to open
the book, or to look thereon: and one of the elders saith unto me, Weep not: behold, the Lion who is of the tribe of Judah, the Root of David, overcame to open the book and the seven seals thereof.
And I saw in the midst of the throne and of the four living creatures and in the midst of the elders, a little Lamb standing as having been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.
And He came, and He has taken it out of the right
hand of Him who was sitting on the throne. And when He took the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp and golden bowls full of incense, which are the prayers of the
saints. And they sing a new song saying, Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood of every tribe, and
tongue, and people, and nation, and madest them *to be* unto our God a kingdom and priests; and
they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders, and
the number of them was myriads of myriads, saying with a great voice, Worthy is the Lamb who hath been slain to receive the power and riches and wisdom and might and honor and glory and
blessing. And every created thing which is in the heaven and on the earth and under the earth and on the sea, and all things that are in them heard I saying, Unto Him who sitteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion unto the

14 ages of the ages. And the four living creatures were saying, Amen. And the elders fell down and worshipped.

CHAPTER 6

AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Go.
2 And I saw, and behold a white horse, and he who sitteth thereon having a bow; and there was given unto him a crown, and he went forth conquering and that he should conquer.
3 And when He opened the second seal, I heard
4 the second living creature saying, Go. And another horse went forth, a red horse: and to him who sitteth thereon it was given to take peace from the earth, and that they should slay one another, and there was given unto him a great sword.
5 And when He opened the third seal, I heard the third living creature saying, Go. And I saw and behold a black horse, and he who sitteth
6 thereon having a balance in his hand. And I heard as a voice in the midst of the four living creatures saying, A measure of wheat for a penny and three measures of barley for a penny, and the oil and the wine hurt thou not.
7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying, Go.
8 And I saw, and behold, a pale horse, and he who sitteth upon him, his name is Death, and Hades was following with him. And there was given unto them authority over the fourth part of the earth, to kill with sword and with famine and with death and by the wild beasts of the earth.
9 And when He opened the fifth seal, I saw

underneath the altar the souls of them who have been slain for the word of God, and for the testi-
10 mony which they were holding: and they cried with a great voice saying, How long, O Master, the holy and true, dost Thou not judge and avenge
11 our blood on those who dwell on the earth? And there was given to each one of them a white robe; and it was bidden them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who are about to be killed even as they were, should be fulfilled.
12 And I saw when He opened the sixth seal, and there became a great earthquake, and the sun became black as sackcloth of hair, and the whole
13 moon became as blood, and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.
14 And the heaven was removed as a scroll rolling itself up, and every mountain and island were
15 moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman hid themselves in the caves and in the
16 rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him who sitteth on the throne, and
17 from the wrath of the Lamb, for the great day of their wrath is come, and who is able to stand?

CHAPTER 7

AFTER this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on
2 the earth or on the sea or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God; and he cried

with a great voice to the four angels, to whom it
3 was given to hurt the earth and the sea saying,
Hurt not the earth neither the sea nor the trees,
till we may seal the servants of our God on their
4 foreheads. And I heard the number of those
having been sealed, a hundred and forty and four
thousand sealed out of every tribe of the children
5 of Israel. Of the tribe of Judah twelve thousand
sealed, of the tribe of Reuben twelve thousand,
6 of the tribe of Gad twelve thousand, of the tribe
of Asher twelve thousand, of the tribe of Naph-
tali twelve thousand, of the tribe of Manasseh
7 twelve thousand, of the tribe of Simeon twelve
thousand, of the tribe of Levi twelve thousand,
8 of the tribe of Issachar twelve thousand, of the
tribe of Zebulun twelve thousand, of the tribe of
Joseph twelve thousand, of the tribe of Benjamin
9 twelve thousand sealed. After these things I
saw, and behold a great multitude which no man
was able to number, out of every nation and of all
tribes and peoples and tongues, standing before
the throne and before the Lamb arrayed in white
10 robes and palms in their hands, and they cry with
a great voice saying, Salvation unto our God who
11 sitteth on the throne and unto the Lamb. And
all the angels were standing round about the
throne and the elders and the four living crea-
tures; and they fell before the throne on their
12 faces and worshipped God saying, Amen; blessing
and glory and wisdom and thanksgiving and
honor and power and might be unto our God unto
13 the ages of the ages. Amen. And one of the
elders answered saying unto me, These who have
been arrayed in the white robes, who are they,
14 and whence came they? And I have said unto
him, My lord, thou knowest. And he said to me,

These are they who come out of the great tribulation, and they washed their robes and made
15 them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple, and He who sitteth on the throne shall spread His tabernacle
16 over them. They shall hunger no more neither thirst any more, neither may the sun fall upon
17 them nor any scorching heat; for the Lamb who is in the midst of the throne shall shepherd them, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes.

CHAPTER 8

AND when He opened the seventh seal, there followed a silence in heaven about the space of
2 half an hour. And I saw the seven angels who stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood by the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden
4 altar which was before the throne. And the smoke of the incense with the prayers of the saints went up before God out of the angel's hand.
5 And the angel has taken the censer and filled it with the fire of the altar and cast it into the earth, and there followed thunders and voices and lightnings and an earthquake.

6 And the seven angels who have the seven trumpets prepared themselves that they might sound.

7 And the first sounded, and there followed hail and fire mingled with blood, and it was cast

into the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and it was as a great mountain burning with fire cast into the sea; and the third part of the sea became blood;
9 and there died the third part of the creatures which were in the sea, even they who have life; and the third part of the ships were destroyed.
10 And the third angel sounded, and there fell from heaven a great star burning as a torch, and it fell upon the third part of the rivers and upon
11 the fountains of the waters; and the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; and that the third part of them should be darkened and the day should not shine for the third part of it, and the night in like manner.
13 And I saw, and I heard one eagle flying in mid-heaven, saying with a great voice, Woe, woe, woe, for those who dwell on the earth, by reason of the other voices of the trumpet of the three angels who are about to sound.

CHAPTER 9

AND the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was
2 given to him the key of the pit of the abyss. And he opened the pit of the abyss, and there went up smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by
3 reason of the smoke of the pit. And out of the

smoke came forth locusts upon the earth, and authority was given them as the scorpions of the
4 earth have authority. And it was said unto them that they should not hurt the grass of the earth neither any green thing neither any tree, but only such men as have not the seal of God on their fore-
5 heads. And it was given them that they should not kill them, but that they should be tormented five months, and their torment was as the torment
6 of a scorpion when it may strike a man. And in those days men shall seek death and shall in no wise find it, and they shall desire to die and death
7 fleeth from them. And the likenesses of the locusts were like unto horses prepared for war, and upon their heads as crowns like unto gold, and
8 their faces were as men's faces. And they had hair as the hair of women, and their teeth were
9 as the teeth of lions. And they had breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots, of many
10 horses rushing to war. And they have tails like unto scorpions and stings, and in their tails is
11 their authority to hurt men five months. They have over them as king the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

12 The first woe is past, behold there come yet two woes after these things.

13 And the sixth angel sounded, and I heard one voice from the horns of the golden altar which is
14 before God saying to the sixth angel, which had the trumpet, Loose the four angels who have been
15 bound at the great river Euphrates. And the four angels were loosed, who have been prepared for the hour and day and month and year, that
16 they should kill the third part of men. And the

number of the armies of the horsemen was twice myriads of myriads: I heard the number of them.
17 And thus I saw the horses in the vision, and those sitting upon them having breastplates as of fire and of hyacinth and of brimstone, and the heads of the horses are as the heads of lions, and out of their mouths proceedeth fire and smoke and brim-
18 stone. By these three plagues were the third part of men killed, by the fire and the smoke and the brimstone which proceedeth out of their mouths.
19 For the authority of the horses is in their mouth and in their tails, for their tails are like unto serpents and have heads, and with them they injure.
20 And the rest of mankind who were not killed with these plagues repented not of the works of their hands, that they should not worship demons and the idols of gold and of silver and of brass and of stone and of wood, which are not able to see nor
21 to hear nor to walk, and they repented not of their murders nor of their sorceries nor of their fornication nor of their thefts.

CHAPTER 10

AND I saw another strong angel coming down out of heaven arrayed with a cloud; and the rainbow was upon his head, and his face was as
2 the sun, and his feet as pillars of fire, and having in his hand a little book opened; and he set his right foot upon the sea, and his left upon the
3 earth; and he cried with a great voice, as a lion roareth; and when he cried, the seven thunders
4 uttered their own voices. And when the seven thunders uttered their own voices I was about to write, and I heard a voice from heaven saying, Seal up the things which the seven thunders ut-
5 tered and write them not. And the angel which

I saw standing upon the sea and upon the earth
6 lifted up his right hand to heaven, and swore by
Him who liveth unto the ages of the ages, who
created the heaven and the things that are there-
in, and the earth and the things that are therein,
and the sea and the things that are therein, that
7 there shall be delay no longer; but in the days of
the voice of the seventh angel when he may be a-
bout to sound, then is finished the mystery of God,
as He announced the good tidings unto His bond-
8 servants the prophets. And the voice which I
heard from heaven, *I heard* again speaking with
me, and saying, Go, take the book which has been
opened in the hand of the angel who standeth up-
9 on the sea and upon the earth. And I went unto
the angel, saying unto him that he should give me
the little book. And he saith unto me, Take it
and eat it; and it shall make thy stomach bitter,
but in thy mouth it shall be sweet as honey.
10 And I took the little book out of the angel's hand
and ate it, and it was in my mouth sweet as honey,
and when I had eaten it my stomach was made
11 bitter. And they say unto me, It is necessary for
thee to prophesy again concerning many peoples
and nations and tongues and kings.

CHAPTER 11

AND there was given me a reed like unto a
rod saying, Rise and measure the temple of God
and the altar, and those who worship therein.
2 And the court which is without the temple leave
without and measure it not, for it was given unto
the nations, and the holy city shall they tread
3 under foot forty and two months. And I will
give unto My two witnesses, and they shall proph-
esy a thousand two hundred and threescore days

4 clothed in sackcloth. These are the two olive
trees and the two candlesticks who stand before
5 the Lord of the earth. And if any man desireth
to hurt them, fire proceedeth out of their mouth,
and devoureth their enemies: and if any man shall
desire to hurt them, in this manner it is necessary
6 for him to be killed. These have the power to
shut the heaven that it rain not during the days
of their prophecy, and they have power over the
waters to turn them into blood, and to smite the
earth with every plague as often as they may de-
7 sire. And when they may finish their testimony
the beast who cometh up out of the abyss shall
make war with them, and overcome them and kill
8 them. And their dead bodies shall be in the
street of the great city which spiritually is called
Sodom and Egypt, where also their Lord was cru-
9 cified. And from among the peoples and tribes
and tongues and nations do men look upon their
dead bodies three days and a half, and permit not
10 their dead bodies to be laid in a tomb. And they
who dwell on the earth rejoice over them and
make merry, and they shall send gifts one to an-
other, because these two prophets tormented
11 those who dwell on the earth. And after the
three days and a half the breath of life from God
entered into them, and they stood upon their feet,
and great fear fell upon those beholding them.
12 And they heard a great voice from heaven say-
ing unto them, Come up hither. And they went
up into heaven in the cloud, and their enemies be-
13 held them. And in that hour there was a great
earthquake and the tenth part of the city fell, and
there were killed in the earthquake names of men
seven thousand, and the rest were affrighted and
gave glory to the God of heaven.

14 The second woe is past, behold the third woe
cometh quickly.
15 And the seventh angel sounded, and there
were great voices in heaven saying, The kingdom
of the world is become the kingdom of our Lord
and of His Christ, and He shall reign unto the
16 ages of the ages. And the four and twenty el-
ders, who sit before God on their thrones, fell up-
17 on their faces, and worshipped God saying, We
give Thee thanks, O Lord God, the Almighty, who
art and who wast; because Thou hast taken Thy
18 great power and didst reign. And the nations
were wroth, and Thy wrath came, and the time
of the dead to be judged, and to give their reward
to Thy servants the prophets, and to the saints,
and to those who fear Thy name, the small and the
great, and to destroy those who destroy the earth.
19 And there was opened the sanctuary of God
that is in heaven; and there was seen in His sanc-
tuary the ark of His covenant, and there followed
lightnings and voices and thunders and an earth-
quake and great hail.

CHAPTER 12

AND a great sign was seen in heaven; a
woman arrayed with the sun and the moon under
her feet, and upon her head a crown of twelve
2 stars; and she was with child, and she crieth out,
travailing in birth, and being in pain to bring
3 forth. And there was seen another sign in heav-
en; and behold, a great red dragon having seven
heads and ten horns, and upon his heads seven
4 diadems. And his tail draweth the third part of
the stars of heaven and did cast them to the earth,
and the dragon stood before the woman who was
about to bring forth, that as soon as she should

5 bring forth he might devour her child. And she
brought forth a son, a man child, who is about to
shepherd all nations with a rod of iron, and her
child was caught up unto God and unto His throne.
6 And the woman fled into the wilderness where
she hath a place there prepared of God, that there
they may nourish her a thousand two hundred
and threescore days.
7 And there was war in heaven: Michael and
his angels going forth to war with the dragon,
8 and the dragon warred and his angels, and they
prevailed not neither was their place found any
9 more in heaven. And the great dragon was cast
down, the old serpent, he who was called the Devil
and Satan who deceiveth the whole inhabited
world, he was cast down to the earth and his an-
10 gels were cast down with him. And I heard a
great voice in heaven saying, Now is come the sal-
vation and the power and the kingdom of our God
and the authority of His Christ, for the accuser
of our brethren was cast down who accuseth them
11 before our God day and night. And they over-
came him because of the blood of the Lamb and
because of the word of their testimony, and they
12 loved not their life even unto death. Therefore
rejoice, O heavens, and ye who dwell in them.
Woe for the earth and for the sea: because the
devil is gone down unto you having great wrath
knowing that he has but a short time.
13 And when the dragon saw that he was cast
down to the earth, he persecuted the woman who
14 brought forth the man child. And there were
given to the woman the two wings of the great
eagle that she might fly into the wilderness unto
her place, where she is nourished for a time and
times and half a time from the face of the serpent.

15 And the serpent cast out of his mouth after the
woman water as a river that he might cause her
16 to be carried away by the stream. And the earth
helped the woman, and the earth opened her
mouth and swallowed up the river which the drag-
17 on cast out of his mouth. And the dragon was
wroth with the woman, and went away to make
war with the rest of her seed who keep the com-
mandments of God and hold the testimony of Je-
sus, and he stood upon the sand of the sea.

CHAPTER 13

AND I saw a beast coming up out of the sea
having ten horns and seven heads, and on his
horns ten diadems and upon his heads names of
2 blasphemy. And the beast which I saw was like
unto a leopard, and his feet were as the feet of a
bear, and his mouth as the mouth of a lion; and
the dragon gave him his power and his throne and
3 great authority. And one of his heads was as
though it had been smitten unto death, and his
death-stroke was healed: and the whole earth
4 wondered after the beast; and they worshipped
the dragon, because he gave his authority unto
the beast; and they worshipped the beast saying,
Who is like unto the beast? and who is able to war
5 with him? and there was given to him a mouth
speaking great things and blasphemies, and there
was given to him authority to continue forty and
6 two months. And he opened his mouth for blas-
phemies against God, to blaspheme His name and
His tabernacle, *even* those who tabernacle in the
7 heaven. And it was given unto him to make war
with the saints and to overcome them, and there
was given to him authority over every tribe and
8 people and tongue and nation. And all who dwell

on the earth shall worship him, *every one* whose
name has not been written in the book of life of
the Lamb who has been slain from the casting
9 down of the world. If any man hath an ear, let
10 him hear. If any man *leadeth* into captivity, in-
to captivity he goeth: if any man shall kill with
the sword, with the sword it is necessary for him
to be killed. Here is the patience and the faith of
the saints.

11 And I saw another beast coming up out of
the earth, and he was having two horns like unto
12 a lamb, and he was speaking as a dragon. And
he exerciseth all the authority of the first beast
in his sight. And he causeth the earth and those
who dwell therein that they should worship the
13 first beast whose death-stroke was healed. And
he doeth great signs, that he should even make
fire to come down out of heaven upon the earth in
14 the sight of men. And he deceiveth those who
dwell on the earth by reason of the signs which
it was given him to do in the sight of the beast;
saying to those who dwell on the earth that they
should make an image to the beast, who has the
15 stroke of the sword and lived. And it was given
unto him to give breath to it, *even* to the image
of the beast, that the image of the beast should
both speak, and cause that as many as would not
worship the image of the beast should be killed.
16 And he causeth all, the small and the great, and
the rich and the poor, and the free and the bond,
that there be given them a mark on their right
17 hand or upon their forehead; and that no man
should be able to buy or to sell save he who has
the mark, *even* the name of the beast or the num-
18 ber of his name. Here is wisdom. He who has
understanding, let him count the number of the

beast; for it is the number of a man: and his number is six hundred and sixty and six.

CHAPTER 14

AND I saw, and behold the Lamb standing on mount Zion, and with Him a hundred and forty and four thousand having His name and the name
2 of His Father written on their foreheads. And I heard a voice from heaven as the voice of many waters and as the voice of great thunder; and the voice which I heard was as the voice of harpers
3 harping with their harps; and they sing as it were a new song before the throne, and before the four living creatures and the elders; and no man was able to learn the song save the hundred and forty and four thousand who have been purchased from
4 the earth. These are they who were not defiled with women, for they are virgins. These are they who follow the Lamb whithersoever He goeth. These were purchased from among men, a
5 firstfruit unto God and unto the Lamb. And in their mouth was found no lie, they are without fault.

6 And I saw another angel flying in mid-heaven having an eonian gospel to proclaim unto those who dwell on the earth, and unto every nation and
7 tribe and tongue and people; saying with a great voice, Fear God and give Him glory; for the hour of His judgment came, and worship Him who made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed saying, Utterly fallen is Babylon the great, which hath made all the nations drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them
saying with a great voice, If any man worship-
eth the beast and his image, and receiveth a mark
10 on his forehead or upon his hand, he also shall
drink of the wine of the wrath of God, which has
been prepared unmixed in the cup of His anger;
and he shall be tormented with fire and [1]brim-
stone in the presence of the holy angels, and in
11 the presence of the Lamb: and the smoke of their
torment goeth up unto ages of ages; and they
have no rest day and night, who worship the beast
and his image, and whoso receiveth the mark of
12 his name. Here is the patience of the saints who
keep the commandments of God and the faith of
Jesus.
13 And I heard a voice from heaven saying,
Write, Blessed are the dead who die in the Lord
from henceforth: yea, saith the Spirit, that they
should rest from their labors, for their works fol-
low with them.
14 And I saw, and behold a white cloud; and on
the cloud one sitting like unto a son of man, hav-
ing on his head a golden crown, and in his hand a
15 sharp sickle. And another angel came out from
the temple crying with a great voice to him who
sitteth on the cloud, Send forth thy sickle and
reap, for the hour to reap is come, for the harvest
16 of the earth is overripe. And he who sitteth on
the cloud cast his sickle upon the earth, and the
earth was reaped.
17 And another angel came out from the temple
which is in heaven, he himself also having a sharp

1 Brimstone, Greek Theion, connected with Theos, God and theios, divine. The Greeks used this word to indicate the purifying effect of sulphur and brimstone, and also to consecrate to the deity: hence their burning it in their incense. It could well be translated, Divine fire for purification.

18 sickle. And another angel came out from the
altar, he who hath authority over fire; and he
called with a great voice to him who has the sharp
sickle saying, Send forth thy sharp sickle and
gather the clusters of the vine of the earth, for
19 her grapes are fully ripe. And the angel cast
his sickle into the earth, and gathered the vine of
the earth, and cast it into the great winepress of
20 the wrath of God. And the winepress was trod-
den without the city, and there came out blood
from the winepress even unto the bridles of the
horses, as far as a thousand and six hundred fur-
longs.

CHAPTER 15

AND I saw another sign in heaven great and
marvelous, seven angels having the seven last
plagues, for in them is finished the wrath of God.
2 And I saw as a glassy sea mingled with fire,
and those who are victorious from the beast (and
from his mark) and from his image and from the
number of his name, standing upon the glassy sea
3 having harps of God. And they sing the song of
Moses the servant of God, and the song of the
Lamb saying, Great and marvelous are Thy
works, O Lord God, the Almighty, righteous and
4 true are Thy ways, Thou King of the [1]ages. Who
shall not fear, O Lord, and glorify Thy name? for
Thou only art holy, for all the nations shall come
and worship before Thee, for Thy righteous acts
were made manifest.
5 And after these things I saw, and the sanc-
tuary of the tabernacle of the testimony in heav-
6 en was opened; and there came out from the sanc-

1 Many ancient manuscripts read nations and some read saints.

tuary the seven angels who have the seven plagues
arrayed with [1]linen pure and bright, and girt a-
7 bout their breasts with golden girdles. And one
of the four living creatures gave unto the seven
angels seven golden bowls filled with the wrath of
8 God, who liveth unto the ages of the ages. And
the sanctuary was filled with smoke from the glo-
ry of God and from His power, and none was able
to enter into the sanctuary till the seven plagues
of the seven angels should be finished.

CHAPTER 16

AND I heard a great voice out of the sanc-
tuary saying to the seven angels, Go ye, and pour
out the seven bowls of the wrath of God into the
earth.

2 And the first went and poured out his bowl
into the earth, and there became a bad and pain-
ful sore upon the men who have the mark of the
beast and who worship his image.

3 And the second poured out his bowl into the
sea, and it became as blood of a dead man, and
every living soul in the sea died.

4 And the third poured out his bowl into the
rivers and the fountains of the waters, and they
5 became blood. And I heard the angel of the wa-
ters saying, Righteous art Thou, who art and who
wast, Thou Holy One, because Thou didst thus
6 judge: for they poured out the blood of saints and
prophets, and blood hast Thou given them to
7 drink: they are worthy. And I heard *a voice
from* the altar saying, Yea, O Lord God, the Al-
mighty, true and righteous are Thy judgments.

8 And the fourth poured out his bowl upon the

1 Many ancient authorities read, a stone.

sun, and it was given unto it to scorch men with
9 fire. And men were scorched with great heat,
and they blasphemed the name of the God who
hath the authority over these plagues, and they
repented not to give Him glory.
10 And the fifth poured out his bowl upon the
throne of the beast, and his kingdom was dark-
ened, and they were gnawing their tongues for
11 pain, and they blasphemed the God of heaven be-
cause of their pains and their sores, and they re-
pented not of their works.
12 And the sixth poured out his bowl upon the
great river Euphrates, and the water thereof was
dried up that the way might be made ready for
13 the kings, those from the sunrising. And I saw
coming out of the mouth of the dragon and out of
the mouth of the beast and out of the mouth of
the false prophet three unclean spirits as frogs,
14 for they are spirits of demons working signs,
which go forth unto the kings of the whole world
to gather them unto the war of the great day of
15 God, the Almighty. (Behold I come as a thief.
Blessed is he who watcheth and keepeth his gar-
ments, lest he walk naked and they see his
16 shame.) And they gathered them together into
the place which is called in Hebrew Har-Magedon.
17 And the seventh poured out his bowl upon
the air, and there came forth a great voice out of
the sanctuary, from the throne saying, It has be-
18 come: and there were lightnings and voices and
thunders; and there was a great earthquake such
as was not since there were men upon the earth
19 so great an earthquake, so mighty. And the
great city was divided into three parts, and the
cities of the nations fell, and Babylon the great
was remembered in the sight of God to give unto

her the cup of the wine of the fierceness of His
20 wrath. And every island fled, and the moun-
21 tains were not found. And great hail about the weight of a talent cometh down out of heaven upon men, and men blasphemed God because of the plague of the hail, for the plague thereof is exceedingly great.

CHAPTER 17

AND there came one of the seven angels who have the seven bowls and spake with me saying, Come hither, I will show thee the judgment of the
2 great harlot who sitteth upon many waters; with whom the kings of the earth committed fornication, and they who dwell in the earth were made
3 drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness, and I saw a woman sitting upon a scarlet-coloured beast, filled with names of blasphemy, having
4 seven heads and ten horns. And the woman was arrayed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the un-
5 clean things of her fornication; and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE
6 EARTH. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. And seeing her I wondered
7 with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and
8 the ten horns. The beast that thou sawest was, and is not, and is about to come up out of the a-

byss and to go into destruction. And they who
dwell on the earth shall wonder, whose name hath
not been written in the book of life from the cast-
ing down of the world, beholding the beast, that
9 he was, and is not, and shall be present. Here is
the mind which hath wisdom. The seven heads
are seven mountains on which the woman sitteth:
10 and there are seven kings; the five fell, the one is,
the other did not yet come; and whensoever he
may come it is necessary for him to continue a
11 little while. And the beast that was, and is not,
is himself also an eighth, and is of the seven, and
12 he goeth into destruction. And the ten horns
that thou sawest are ten kings who have received
no kingdom as yet, but they receive authority as
13 kings with the beast for one hour. These have
one mind, and they give their power and author-
14 ity unto the beast. These shall make war against
the Lamb, and the Lamb shall overcome them,
for He is Lord of lords, and King of kings; and
they who are with Him are called and chosen and
15 faithful. And he saith unto me, The waters
which thou sawest, where the harlot sitteth, are
peoples and multitudes and nations and tongues.
16 And the ten horns which thou sawest, and the
beast, these shall hate the harlot and shall make
her desolate and naked, and shall eat her flesh and
17 shall burn her utterly with fire. For God did put
in their hearts to do His mind and to come to one
mind, and to give their kingdom unto the beast un-
18 til the words of God shall be accomplished. And
the woman whom thou sawest is the great city,
which hath a kingdom over the kings of the earth.

CHAPTER 18

AFTER these things I saw another angel coming down out of heaven having great authority, and the earth was lightened from his glory.
2 And he cried with a mighty voice saying, Utterly fallen is Babylon the great, and has become a habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and
3 hateful bird. For by the wine of the wrath of her fornication all the nations are fallen, and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her luxury.
4 And I heard another voice from heaven saying, Come forth, My people, out of her that ye may have no fellowship with her sins, and that ye
5 may not receive of her plagues; for her sins reached even unto heaven, and God remembered
6 her unrighteous deeds. Render unto her even as she rendered, and double the double according to her works: in the cup which she mingled, min-
7 gle unto her double. How much soever she glorified herself, and luxuriated, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no
8 wise see mourning. Therefore in one day shall her plagues come, death and mourning and famine, and she shall be utterly burned with fire, for
9 strong is the Lord God who judged her. And the kings of the earth who committed fornication and lived luxuriously with her, shall weep and wail over her when they may look upon the smoke of
10 her burning, standing afar off for the fear of her torment saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment
11 came. And the merchants of the earth weep and

mourn over her, for no man buyeth their merchan-
12 dise any more, merchandise of gold and silver and
precious stone and pearls, and fine linen and pur-
ple and silk and scarlet, and all thyine wood and
every vessel of ivory, and every vessel made of
most precious wood and of brass and iron and
13 marble, and cinnamon and spice and incense and
ointment and frankincense, and wine and oil, and
fine flour and wheat, and cattle and sheep, and of
horses and chariots, and bodies and souls of men.
14 And the fruits which thy soul lusted after are
gone from thee, and all things that were dainty
and bright perished from thee, and they shall in
15 no wise find them any more at all. The mer-
chants of these things who were made rich by her
shall stand afar off for the fear of her torment,
16 weeping and mourning, saying, Woe, woe, the
great city which was arrayed in fine linen and
purple and scarlet, and gilded with gold and pre-
17 cious stone and pearl! for in one hour so great
riches was made desolate. And every shipmas-
ter, and every one who saileth any whither, and
mariners, and as many as work the sea stood afar
18 off and cried out as they looked upon the smoke
of her burning saying, What *city* is like the great
19 city? And they cast dust on their heads, and
cried weeping and mourning saying, Woe, woe, the
great city, wherein were made rich all who have
their ships in the sea by reason of her costliness!
20 for in one hour was she made desolate. Rejoice
over her, thou heaven and ye saints and ye apos-
tles and ye prophets, for God did judge your judg-
ment from her.

21 And one strong angel took up a stone as a
great millstone and cast it into the sea saying,
Thus with a mighty fall shall Babylon the great

city be cast down, and in no wise shall it be found
22 any more at all. And the voice of harpers and
minstrels and flute-players and trumpeters shall
in no wise be heard any more at all in thee, and no
craftsman of whatsoever craft shall in any wise
be found any more at all in thee, and the voice of
a millstone shall not be heard any more at all in
23 thee, and the light of a lamp shall in no wise shine
any more at all in thee, and the voice of the bride-
groom and of the bride shall in no wise be heard
any more at all in thee, for thy merchants were
the great ones of the earth, for with thy sorcery
24 were all the nations deceived. And in her was
found the blood of prophets and of saints and of
all who have been slain upon the earth.

CHAPTER 19

AFTER these things I heard as a great voice
of a great multitude in heaven saying, Hallelujah:
salvation and glory and power belong to our God:
2 for true and righteous are His judgments; for He
judged the great harlot who did corrupt the earth
with her fornication, and He hath avenged the
3 blood of His servants at her hand. And a second
time they have said, Hallelujah. And her smoke
4 goeth up unto the ages of the ages. And the four
and twenty elders and the four living creatures
fell down and worshipped God who sitteth on the
5 throne saying, Amen, Hallelujah. And a voice
came forth from the throne saying, Give praise
to our God, all ye His bondservants, ye who fear
6 Him, the small and the great. And I heard as it
were the voice of a great multitude and as the
voice of many waters, and as the voice of mighty
thunders saying, Hallelujah: for the Lord our
7 God, the Almighty, reigned. Let us rejoice and

be exceeding glad, and let us give the glory unto
Him: for the marriage of the Lamb came, and His
8 wife did make herself ready. And it was given
unto her that she should array herself in fine lin-
en bright and pure, for the fine linen is the right-
9 eous acts of the saints. And he saith unto me,
Write, Blessed are they who have been bidden to
the marriage supper of the Lamb. And he saith
10 unto me, These are true words of God. And I
fell down before his feet to worship him. And
he saith unto me, See thou do it not: I am a fel-
low-servant with thee and with thy brethren who
hold the testimony of Jesus: worship God, for the
testimony of Jesus is the spirit of prophecy.
11 And I saw the heaven opened; and behold a
white horse, and He who sitteth thereon is called
Faithful and True, and in righteousness He doth
12 judge and make war. And His eyes are a flame
of fire, and upon His head are many diadems, hav-
ing a name written, which no one knoweth but He
13 Himself. And He has been arrayed in a gar-
ment sprinkled with blood, and His name is called
14 The Word of God. And the armies which are in
heaven were following Him upon white horses,
15 clothed in the fine linen white and pure. And out
of His mouth proceedeth a sharp sword, that with
it He should smite the nations: and He shall shep-
herd them with a rod of iron: and He treadeth the
winepress of the wine of the fierceness of the
16 wrath of Almighty God. And He hath on His
garment and on His thigh a name written, King
of kings, and Lord of lords.
17 And I saw one angel standing in the sun; and
he cried with a loud voice, saying to all the birds
that fly in mid-heaven, Come, be gathered to-
18 gether unto the great supper of God; that ye may

eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of those who sit thereon, and the flesh of all men both free and bond and small and great.

19 And I saw the beast, and the kings of the earth and their armies gathered together to make war against Him who sitteth upon the horse and
20 against His army. And the beast was taken and with Him the false prophet who wrought the signs in his sight, wherewith he deceived those who received the mark of the beast and those who worshipped his image: they two were cast living into
21 the lake of fire that burneth with brimstone: and the rest were killed with the sword which came forth out of the mouth of Him who sat upon the horse: and all the birds were filled with their flesh.

CHAPTER 20

AND I saw an angel coming down out of heaven, having the key of the abyss and a great
2 chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan,
3 and bound him for a thousand years and cast him into the abyss, and shut it and sealed it over him that he should deceive the nations no more until the thousand years should be finished, after these things it is necessary for him to be loosed for a little time.

4 And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of those who have been beheaded for the testimony of Jesus and for the word of God, and such as worshipped not the beast neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and
5 reigned with Christ a thousand years. The rest

of the dead lived not until the thousand years
should be finished. This is the first resurrection.
6 Blessed and holy is he who hath part in the first
resurrection, over these the second death hath no
authority; but they shall be priests of God and of
Christ, and shall reign with Him the thousand
years.
7 And whensoever the thousand years may be
finished Satan shall be loosed out of his prison,
8 and shall come forth to deceive the nations which
are in the four corners of the earth, Gog and Ma-
gog, to gather them together to the war, the num-
9 ber of whom is as the sand of the sea. And they
went up over the breadth of the earth and com-
passed the camp of the saints about and the be-
loved city, and fire came down (from God) out of
10 heaven and devoured them. And the devil who
deceived them was cast into the lake of fire and
brimstone where are also the beast and the false
prophet, and they shall be tormented day and
night unto the ages of the ages.
11 And I saw a great white throne and Him who
sat upon it, from whose face the earth and the
heaven fled away and there was found no place for
12 them. And I saw the dead, the great and the
small, standing before the throne; and books were
opened, and another book was opened which is the
book of life: and the dead were judged out of the
things which were written in the books according
13 to their works. And the sea gave up the dead
who were in it, and death and Hades gave up the
dead who were in them, and they were judged
14 every man according to their works. And death
and Hades were cast into the lake of fire, this is
15 the second death, even the lake of fire. And if
any was not found written in the book of life, he
was cast into the lake of fire.

CHAPTER 21

AND I saw a new heaven and a new earth,
for the first heaven and the first earth are passed
2 away, and the sea is no more. And I saw the holy
city, the new Jerusalem, coming down out of heav-
en from God, made ready as a bride adorned for
3 her husband. And I heard a great voice out of
the throne saying, Behold the tabernacle of God
is with men and He will dwell with them, and they
shall be His peoples, and God Himself will be with
4 them *and be* their God: and He will wipe away
every tear from their eyes; and death shall be no
more; neither shall there be mourning nor crying,
nor pain any more: the first things passed away.
5 And He who sitteth on the throne said, Behold I
am making all things new. And He saith, Write,
6 for these words are faithful and true. And He
said unto me, It has become. I am the Alpha and
the Omega, the beginning and the end. I will
give unto him who is athirst of the fountain of
7 the water of life freely. He who overcometh
shall inherit these things, and I will be his God
8 and he shall be My son. But for the fearful and
unbelieving and abominable and murderers and
fornicators and sorcerers and idolaters and all
liars, their part shall be in the lake that burneth
with fire and brimstone, which is the second
death.

9 And there came one of the seven angels who
have the seven bowls which are full of the seven
last plagues, and he spake with me saying, Come
hither, I will show thee the bride, the wife of the
10 Lamb. And he carried me away in the Spirit to a
mountain great and high, and showed me the holy
city Jerusalem coming down out of heaven from
11 God, having the glory of God: her lustre was like

unto a stone most precious, as it were a jasper
12 stone clear as crystal: having a wall great and
high; having twelve gates, and at the gates twelve
angels; and names written thereon, which are the
names of the twelve tribes of the sons of Israel:
13 on the east were three gates, and on the north
three gates and on the south three gates, and on
14 the west three gates: and the wall of the city hav-
ing twelve foundations, and on them twelve
15 names of the twelve apostles of the Lamb. And
he who is with me was having for a measure a
golden reed that he might measure the city, and
16 the gates thereof, and the wall thereof. And the
city lieth foursquare, and the length thereof is as
great as the breadth: and he measured the city
with the reed, twelve thousand furlongs: the
length and the breadth and the height thereof are
17 equal. And he measured the wall thereof, a hun-
dred and forty and four cubits, according to the
18 measure of a man, that is, of an angel. And the
building of the wall thereof was jasper, and the
19 city was pure gold like unto pure glass, the foun-
dations of the wall of the city having been a-
dorned with every precious stone. The first foun-
dation was jasper, the second sapphire, the third
20 chalcedony, the fourth emerald, the fifth sardo-
nyx, the sixth sardius, the seventh chrysolite, the
eighth beryl, the ninth topaz, the tenth chryso-
prase, the eleventh jacinth, the twelfth amethyst.
21 And the twelve gates were twelve pearls, each one
of the gates was of one pearl, and the street of the
22 city was pure gold as transparent glass. And I
saw no temple therein, for the Lord God, the Al-
mighty, and the Lamb are the temple thereof.
23 And the city hath no need of the sun neither of
the moon to shine upon it, for the glory of God

did lighten it, and the lamp thereof is the Lamb.
24 And the nations shall walk by means of the light
thereof, and the kings of the earth do bring their
25 glory into it. And the gates thereof shall in no
wise be shut by day (for there shall be no night
26 there): and they shall bring the glory and the
27 honor of the nations into it: and there shall in no
wise enter into it any thing common, or he who
maketh an abomination and a lie: but only they
who are written in the Lamb's book of life.

CHAPTER 22

AND he showed me a river of water of life
bright as crystal, proceeding out of the throne of
2 God and of the Lamb, in the midst of the street
thereof. And on this side of the river and on that
was the tree of life bearing twelve *manner of*
fruits, yielding its fruit every month, and the
leaves of the tree were for the healing of the na-
3 tions. And there shall be no curse any more, and
the throne of God and of the Lamb shall be there-
in, and His bondservants shall do Him service,
4 and they shall see His face, and His name shall
5 be on their foreheads. And there shall be night
no more, and they need no light of lamp neither
light of sun, for the Lord God shall give them
light, and they shall reign unto the ages of the
ages.

6 And he said unto me, These words are faith-
ful and true: and the Lord, the God of the spirits
of the prophets, sent His angel to show unto His
bondservants the things which must shortly come
7 to pass. And behold I come quickly. Blessed is
he who keepeth the words of the prophecy of this
book.

8 And I John am he who heard and saw these
things. And when I heard and saw, I fell down
to worship before the feet of the angel who is
9 showing me these things. And he saith unto me,
See thou do it not, I am a fellow-bondservant with
thee and with thy brethren the prophets and with
those who keep the words of this book, worship
God.
10 And he saith unto me, Seal not up the words
of the prophecy of this book; for the time is at
11 hand. He who is unrighteous, let him do unright-
eousness [1]still; and he who is filthy, let him be
made filthy [1]still; and he who is righteous, let him
do righteousness [1]still; and he who is holy, let
12 him be made holy [1]still. Behold I come quickly,
and My reward is with Me to render to each man
13 according as his work is. I am the Alpha and the
Omega, the first and the last, the beginning and
14 the end. Blessed are they who wash their robes,
that their authority may be over the tree of life,
and they may enter in by the gates into the city.
15 Without are the dogs and the sorcerers and the
fornicators and the murderers and the idolaters
and every one who loveth and maketh a lie.
16 I Jesus sent Mine angel to testify unto you
these things for the churches. I am the root and
the offspring of David, the bright and morning
star.
17 And the Spirit and the bride say, Come.
And he who heareth, let him say, Come. And he
who is athirst, let him come; he who willeth let
him take the water of life freely.
18 I testify unto every man who heareth the
words of the prophecy of this book, If any man

1 or, yet more

may add unto them, God shall add unto him the
19 plagues which have been written in this book: and
if any man may take away from the words of the
book of this prophecy, God shall take away his
part, from the tree of life and out of the holy city,
of the things which have been written in this
book.

20 He who testifieth these things saith, Yea, I
come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus be with the
saints. Amen.